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THE CATHOLICITY OF WORSHIP

CORNELIUS WOELFKIN, D. D.

New York City

O come let us worship and bow down:
Let us kneel before Jehovah our Maker:
For He is our God.

To have uttered these few words and secured for them a place in the world's sublimest literature, whence they strike an inspiring challenge across the centuries, is worth a whole lifetime.

The prophets are men who brood under the eaves of eternity. They catch a vision of a divine presence, purpose, and power, and summon men to fall into step with the Almighty. Moses finds a cul-de-sac on the shore of the Red Sea. He cries unto his God, and above the noise of the waters, the wailings of his people, and the shouting charioteers, he hears the command, "Speak to the children of Israel that they go forward"—words written across the skies to encourage reformers in all ages. Samuel and Hosea, seeking for the places of true emphasis, say: "To obey is better than sacrifice, . . I will have mercy and not sacrifice." A voice in the wilderness cries, "All flesh is as grass, and the glory thereof as the flower of the field."

Micah wrote in letters of gold, "He hath showed thee, O man, what is good . . . be just and kind and live in quiet fellowship with your God." The world's great movements were set going by a few great souls, and these leaders learned to concentrate their passions in a few memorable utterances.

Here is a prophet, who standing among the wonders of nature, the memories of history, and feeling the mystic awe of the Divine presence, summons us to the devout act of worship. It is the supreme act of the human soul. The capacity to worship divides man from all other creatures by an impassable gulf. It predicates something common in God and man: it supposes a trysting-place where they can meet: it is the divine imprimatur, stamping man in the image of God. "Let us worship and bow down: let us kneel before Jehovah our maker."

Have we learned how to worship God? Are we masters in this mystic art? Immediately we answer: "Of course we understand the acts of worship: else what is the significance of our weekly gatherings at shrines, specially dedicated for such religious activities?" We sing our praises and prayers: we adore the elevation of the host, or the stations of the Cross as imagination conceives them: we go through the liturgies elaborate or severely plain: we attend divine service with sacramental or evangelical forms. But have we really worshiped God in spirit and in truth? Have we, by clairvoyant vision, looked through the things seen at the things unseen and eternal, and by an act of faith touched the hem of divine power and experienced the burning of the heart?

The woman whom Jesus encountered in Samaria worshiped with her people on Mount Gerizim. But the Master said, "Ye worship that which ye know not." Nor did He underwrite the elaborate sacrifices in the temple at Jerusalem. Place and form are incidental: spirit and reality are vital. Any place is holy ground where the soul communes with God. No place and no form is sacred if it leaves the soul in the

outer court of material things. Worship is not any specific act of prayer, posture, song, or recitation of a creed. It may employ all of these, but worship is real only when the spirit succeeds in communing with the Spirit of God and experiences adoration, aspiration, gratitude, and submission to the will of God. If the soul does not cross that mystic line where the material merges into the spiritual, where it is lifted above the oppression of time and sense, no matter how elaborate and sensuous, or severe and factual the service, it has not in a real sense worshiped God.

This does not mean that ritual and ceremony are unimportant. They are often a necessary vehicle of worship. But they are means to an end and may not be substituted for the end. Fine leather, good paper, and clear type do not constitute a good book. They are the media of thought, and noble, inspiring thought may find expression through very modest material. Transmitting and receiving instruments, connected by wires, are not ends in themselves, but we should seek the best conductors of sound by which one mind communes with another, through a transference of thought. The Spirit of God will employ any and all vehicles by which it can come into fellowship with the spirit of man, and every man should seek and be left free in those exercises by which he can find the readiest and most real access to divine things. Temperament, traditions, and training have much to do with the selection of forms best suited for worship. The true worshiper will always be catholic in a comprehensive and inclusive attitude toward all seekers after God. Worship involves thought, emotion, and expression. True thinking involves a catholic exercise of the mind. The man who is only acquainted with and interested in the local things of his immediate generation and group cannot be a broad thinker. The catholic mind must survey the broad ranges of history, exercise a vicarious imagination, and feel its way along with the pioneer adventurers of thought; march with the progress of the centuries; be interested in all

things that have come within the range of discovery and allocated in the fields of knowledge; gaze wistfully into the unknown and venture a thought, a guess, and confidently greet the unsurveyed areas of existence. No one can know all the field, but one can be in sympathy with and hopeful toward all realities that are known.

Feeling, too, should be a catholic exercise of the soul. It is more than a momentary sensation responding to that which is immediate. A race consciousness is potential in every soul, and a noble soul finds it possible to appreciate the moods of primitive man: fall into step with his emancipation from the fears of superstition, and sympathize with the wide ranges of emotion which obtain in the world today. He will also project imagination into the future and feel the glow of anticipation. A true worshiper who learns to commune with God will find his heart to be a harp with a thousand strings, vibrating with the fears, hopes, and aspirations of all humanity.

True worship will also be catholic in its forms of expression. No liturgy or ritual, however canonized by ecclesiastical authority, or made venerable by custom and tradition can exhaust the moods of the soul. No branch of the Christian church has a patent or monopoly upon the true form of worship. The simplicity of psalm-singing appeals to some, while high-churchism which makes a rite the test of piety—whether Romanist, Episcopalian or Baptist—is adapted to others. The "Quakers" get along without either and yet produce very devout worshipers of God. Temperament and training are very dominant factors in these several preferences.

I dare to say that no religion has an exclusive right in true worship. In every nation, he that fears God, works righteousness, and aspires to nobler living, is acceptable with God. We may conduct a study in comparative religions, but we ought not to exercise competitive religion. Cooperative and supplementary worship will strike many trails that lead the soul to God. And, therefore, only a catholic sympathy

that can sound the octaves from the lowest notes to the topmost bent of human thought and feeling, can adequately worship God.

To illustrate this necessity for catholicity of spirit, I remind you that there is a root element of sincerity in all worshipers. One man makes an image and encases it in gold, while a poorer man will choose a tree that will not rot. This tree will furnish him with fuel to warm him and roast his meat by its embers. Of the remainder he makes an idol; bows down to it; worships it, and praying cries, "Save me, for you are my god!" In all this there is deep ignorance but sincerity. A worshiper may grasp a crude fetish in his hand, cast a child into the Ganges, or fling himself before the Juggernaut car of his God—he counts no sacrifice too precious to offer to the God whom he sees through a distorted vision. Yet that man is my brother. He is tortured by fallacies and fears. He may be as good—he may be a better man in his unrefined, superstitious loyalty than I, who with a smug complacency, born of my inheritance in cultural traditions and training, feel a snobbish superiority which pricks me down as a Pharisee.

A true worshiper will link arms with his barbaric brother—a seeker after God—and modestly try to show him the more excellent way. He will appreciate the first, faint, faltering steps upon the stairs that lead to God, even as a tender mother regards the first wavering attempts of her child to walk. And whether these seekers after God fall like the primitive man, broken and bruised at the foot of the stairs: or whether half-way up, they stretch forth lame hands of faith as they faint on the ascent: or whether they be mystics who pierce the dark way and learn immediate fellowship with the ineffable Presence, the true worshiper will experience a fellow feeling with them all.

To a true worshiper the sectarian cleavages in the Christian church are painful. He can appreciate that some par-

ticular theological thesis or liturgical form may become the media of finding access to God, the Spirit, but he will of necessity grieve at any spirit of exclusiveness which denies the reality and possibility of other approaches. Exclusiveness is an evidence that one has not gotten beyond the material domain and emerged into the lofty experience which transcends the ability to rationalize or bind in forms. It must be with all the saints that we apprehend the immeasurable dimensions of the love of Christ which passeth knowledge.

Wider and ever wider are the ranges into which the imagination of the worshiper may travel. He may mingle his adoration and praises with the saints in glory. It is a very solemn moment when in the Hebrew synagogue, the mourners who have recently been bereaved stand and recite a Kaddish for the dead. It is a time-honored custom which a learned Rabbi informed me held the Jewish people faithful to the God and hopes of their fathers, in the days when persecutors sought to exterminate them.

May not the Christian worshiper who claims the cleansing blood of Christ and the sanctifying grace of the Spirit, seek to blend his voice with that of the cherubim who sing their ascriptions to God in the highest? We may not be able to pray for our dead, because we do not believe or think of them as dead. "The holy dead" may be a convenient phrase, describing those who are not present in sensible bodies. But

> the souls of the righteous are in the hand of God. In the sight of the unwise they seem to die, and their departure is taken for misery and their going from us to be utter destruction: but they are in peace, and their hope is full of immortality: for God hath proved them and found them worthy for Himself.

The Christian believes that they are brought off more than conquerors through Christ. Therefore are they before his throne, worshiping in the beauty of holiness. The thought of our uniting with them in worship is thrilling and awesome. The Te Deum is the most catholic composition which we pos-

sess. We do not know its origin, but it was translated from the Greek by Ambrose and sung by the congregations in public service.

> We praise Thee, O God: we acknowledge Thee to be the Lord.
> All the earth doth worship Thee, the Father everlasting.
> To Thee all angels cry aloud;
> The heavens, and all the powers therein;
> To Thee cherubim and seraphim continually do cry
> Holy, holy, holy Lord God of sabaoth;
> Heaven and earth are full of the majesty of Thy glory.
> The glorious company of the apostles praise Thee.
> The goodly fellowship of the prophets praise Thee.
> The noble army of martyrs praise Thee.
> The holy church throughout all the world doth acknowledge Thee,
> The Father of an infinite majesty;
> Thine adorable, true and only Son;
> Also the Holy Ghost, the Comforter.

We may still, while in the flesh, use forms of prayer which do not relate themselves to the experiences of the "spirits of just men made perfect." But the church in glory ever celebrates the love of God revealed in the sacrifice of Jesus on the cross. The heirs of eternity can never forget the "hole whence they were digged." Who in that heavenly throng cannot join the song "All hail the power of Jesus' name"? They gather up the memories of time and worship God for their creation, preservation, and redemption in Christ Jesus. They carry their ascriptions and Te Deums into heights of imagination and emotion which are beyond us. But we may join the Hallelujah Chorus and be lifted above all the trammels which hold us down with the clanking chains of our mortality.

In worship, then, the soul may tread all the centuries, mingle with all who have sought and found God, cross the threshold of eternity, and as those risen with Christ, seek those things which are above. Absolved from the tyranny of time and space and all the limitations of the muddy vesture of things material and temporal, the soul may enter the vast mys-

tery of the infinite and worship God in the beauty of holiness—worship him in spirit and in truth.

Worship comes to its climax when it passes into the realm of the mystical. We admit that the spirit penetrates and permeates the material. But they must be spiritually discerned. To be blind to the spiritual is to be a materialist. Literal interpretation of nature, scriptures, or religion is materialism. The natural or unspiritual man rejects the truths of the Spirit of God, and he cannot understand them. The spiritual man can read the meaning of everything—what no eye has even seen—what no ear has ever heard. The spiritual man may rise above all forms and symbols of materialism—till spirit with spirit doth meet. In such communion he goes beyond all rationalism also. We are prone to demand that all things shall be clear and concrete in the mind. The mind that is satisfied with conceptions of God and Christ and atonement and immortality and eternity that are understandable, is moving on the low plane of materialism. The theology which can satisfactorily explain the deep things of religion is a shallow theology and suited to shallow minds. The height of worship rises beyond all that we can express or think. It moves in adoration upon the fringes of eternity. Theology is like a river upon which the soul may sail seaward—but the soul must go beyond all the land heads of materialism and rationalism to come into deepest communion with God. But in mysticism no man can be a pilot for another. There every one must sail by the eternal stars. In our discussions we must remain nearer shore.

We have in the Christian church many inquiries and some movements concerning church unity. Such desires with all their haltings, limitations, bonds, and prejudices are still worth consideration and effort. But here we must be careful not to lose the true place of emphasis. It is so easy to slide from the spirit to the letter, the spiritual to the material. The unity for which Jesus prayed was not that which can be condensed

into the experience and expression of a fraction of the church. It is not an agreement about a few ideas, or conformity in some common order. It must begin with a catholic spirit which can appreciate all feelings after God, sympathize with all experiences created by the spirit, and be at home among all the manifold and various expressions of gratitude and ascriptions to God. It must feel the inspiration which moves like the tide of the sea, rising above all the levels of our petty divisions and isolations, and baptizing us in one spirit into one spiritual body of Christ. It must begin in this catholic worship where all stand equal in the love of God, and where all from the least to the greatest know God and worship him in spirit and in truth.

True worship must also be catholic in its appreciation and use of symbolism and ritual. Here we must recognize the variety of temperamental dispositions and moods. Some individuals like the bare simplicity of a primitive gathering of "The Friends"; others are impressed by the gorgeous ritual of St. Peter's in Rome. And for these forms men have become enemies, hated and slain each other. The author of "Jesus, the very thought of Thee with sweetness fills my breast" could at the same time hunt men to the rack and burn them at the stake. For forms and definitions men are willing to use the bruising irons of excommunication and damnation.

"Our fathers worshiped in this mountain, and ye say Jerusalem is the place to worship God." And for this difference the Jews had no dealings with the Samaritans. Gerizim or Jerusalem! Neither if it is a question only of place and form. Either if permeated by the Spirit. Alas, for the tragedy of false alternatives.

What does it mean to worship in spirit and in truth? It means clairvoyance and clairaudience, looking through the things that are seen, getting beyond the things of touch and sense. All people have not the same physical vision. Some see things both near and far with the naked eye. To me it

seems miraculous. I have to have the aid of compound lenses to see either. Because I need the aid of mechanical devices may the man of good sight scorn or abuse me? All persons have not the same capacity of imagination. Some can create images in the mind and commune with God with closed eyes. Some have a low-power capacity and need the stimulus of outer forms and images. But that is a narrow soul which cannot allow the other freedom to use the vehicle best suited to his need.

Symbolic expressions of religion present a wide field of study. We may only consider a few which are familiar and near at hand. Some forms of highly developed rituals were brought over into Christianity from heathen cults. They were baptized into a new significance. The same thing may be said of many Jewish customs and ceremonies. Consider the sharp contrast between Romanism and Protestantism at this point. The Roman mass with all its involved ritual was an evolution. We complain that it is performed in a perfunctory, lifeless manner. Very good. I deplore still more the sloven routine with which we often go through our drab and tedious Protestant service. Both are bad and neither to be judged by their abuse.

The Roman service is liturgical. The great cathedrals were not built with a pulpit in the center, nor is preaching the main business. The appeal is directed to the emotions through symbolism. The high altar, burning candles, swinging censers, gorgeous vestments, genuflections, etc.—it all means so little to us Protestants, because we do not understand it. Our ignorance and prejudice is no more virtuous than the same vices of which we accuse the Romanists. 'Tis true these forms did not save the masses who saw them. The sacraments became mechanical and commercial—hence the Protestant Reformation. That became iconoclastic. Lorado Taft, the sculptor, told me that he deplored some beautiful images in England having been marred by an iconoclast's hand. The verger of

the church explained, "Oh, Mr. Cromwell smashed that." Cromwell's "Ironsides" smashed all relics, symbols, images, and decorations in churches and monasteries. Perhaps that was a needed and timely lesson. Nehemiah felt so when he smashed the serpent which Moses had lifted up in the wilderness and called it *Nehushtan*—a thing of brass. But after the smashing one cannot but feel that redemption might have been better than destruction.

Protestantism on the other hand has reacted to a different emphasis. Preaching has become the chief feature in our services. Preaching in the power and demonstration of the spirit is also sacramental. F. W. Robertson and John Henry Jowett both regarded it as such. But it is not necessarily so. It may sink to the levels of commonplace dialectics, literary persiflage, or ordinary scolding. Real preaching is a vehicle of the Spirit producing the burning heart. We have also a rich hymnology, grown out of wide experiences; and we exercise the right of extempore prayer. Yet with all our inheritance and freedom we are chargeable with limitations and faults. Our churches become meeting-houses, our forms puritanical, and our very dress is stilted and somber in color. Black, whether in a Prince Albert suit, or a Genevan gown, is not picturesque to the eye nor suggestive of Christian hope and victory. It is all far removed from the imagery of the Old Testament or the Apocalypse. Simplicity may sometimes become a necessary accent, but that does not argue that it is ideal. Paul was equally at home beside the river at Philippi, in the synagogues of Asia Minor, and among the shrines on Mars Hill. If he could come amongst us today he would be eagerly sought by the deans of St. Peter's in Rome, St. Paul's in London, and the Notre Dame in Paris. Every Protestant denomination would equally vie to welcome him, and he could accommodate himself to all their environments, becoming all things to all churches if by any means he might inspire some. There have been groups who have despised all liturgical forms,

becoming arrogantly proud of their simplicity, and not knowing that they were naked, poor, and blind. The so-called apostolic simplicity is a fiction; and whatever it was, we cannot return to it, because we are not at the same perspective of history and cannot reproduce the same psychological situation.

Forms may mean very different things to different worshipers. They may not mean the same thing to any two of the participants. I cannot understand the Roman mass. I was not reared a Romanist—and the idea of a chemical miracle taking place does not fit any groove in my mind. The perpetual sufferings of Jesus are foreign to my thinking. But I can witness the mass and still catch a very deep significance. I can think of the Cross as a historic event, once for all enacted on the stage of human history, and yet representing that divine heartache which must span the entire experience and history of human sin. Sin ever drives the nails, spear, and thorns into the soul of God. I can also understand a very real spiritual Presence at our communion services, which a mere memorial ideal may retire into a far distance. I can understand a miracle far more significant than the mass, viz., that real Presence entering the soul of the worshiper by which the Word once more becomes flesh in the believer, pledging him to reincarnate the spirit of his Lord and Saviour.

Christianity needs to recover and redeem all these aids to devotion. Architecture, symbols, rituals, hymns, sermons should all lead us to the verge of eternity and enable us to touch the fringes of the garment divine and experience the virtue of the life more abundant. If we do not get through to that infinite mystery of which Whittier sings—

> O Sabbath rest by Galilee,
> O calm of hills above,
> Where Jesus knelt to share with thee
> The silence of eternity
> Interpreted by love—

if we do not come into the secret of his presence we do not worship him in spirit and in truth.

So long as David played upon his harp before Saul the evil spirit become dormant in him. But Saul got no farther: he did not get through: and when the music ceased the evil spirit became dominant once more. Many men are soothed and quieted in a religious service, and for the time the grip of carnal things is loosed. But they do not get through and find a victory over the entanglements and passions that rule them. Now because Saul was not converted by David's music is no reason for smashing David's harp and silencing the psalms which have swept millions into the divine Presence to experience regenerating grace. So let us not despise forms and rituals which have justified themselves by becoming avenues to the presence of God. Despising a form does not necessarily open the eyes of the heart. Said a Roman priest, "You Protestants give your people nothing but organ-pipes to look at." I feel deeply the sting of that justified sarcasm. Surely an altar with a cross is far more helpful as an aid to the imagination that the gilded screen of a "kist of whistles." Then be not afraid of things ornate and suggestive. If we are to worship God in the beauty of holiness, we may do so by worshiping him through the holiness of beauty. Beauty and holiness belong together.

The worship of God has also suffered by an unbalanced emphasis upon service. Christian service is vitally important, but it has a tendency to occupy the center and too much of the stage. Men say, "It matters little what we think or believe, so long as we do right." Theology is insignificant: action is everything. Even prayer is incidental and secondary; working is the all-important thing. We must remember that Jesus likened the doing of his ideals to building on a rock; and in the final assizes those who wrought charity are commended and given the inheritance of life. But Jesus never set works in contrast with worship. He set them against dis-

interested hearing. Works are the fruit of the Spirit, and they root themselves in worship. The windmills will not grind when the wind goes down. The mill-wheel will not revolve when the rains cease and the streams run low. Good works will soon languish if the power of inspiration abates: and inspiration—the restoring of the soul—comes by worship.

Emerson said: "Small souls serve by what they do: large souls serve by what they are." There is no largeness save by communion with God. The soul that worships in spirit and in truth carries something that is contagious with inspiration and power. Jesus had only to come around, and mighty works did manifest themselves. And that stream of virtue which went forth from him all day long, had its fountain-head in those early morning hours or all-night vigils, when he communed with God in the very secret place of the Most High.

Some souls fall short of this highest experience because they are too insistent upon clear-cut, comprehensive ideas of God. They feel they must be able to discuss him in all his attributes and unfold a full philosophy of his purposes and actions. The steamers that leave Montreal for foreign ports are at first guided by pilots who know the channel of the St. Lawrence. They recognize accurately all the landmarks and understand the innumerable signals which line the shores. They steer unerringly by the headland lights until they pass them all and come to the open seas. Then they resign the helms to those who sail across the shoreless waters, guided only by the stars and sextant. So theology articulates an innumerable count of inferences, and guides us among the perceptions that can focus in the finite mind. But when we come to the borders of the infinite, logic fails and knowledge ceases. Then the mystic moods must lift the soul into the heights, where the dimensions pass all knowledge. The intellect is but a part of man, and when the soul passes beyond all the surveys possible to reason,

Let sense be dumb, let flesh retire,
Speak through the earthquake, wind, and fire,
O still small voice of calm.

The mystics are accused of being dreamers, self-hypnotized, indulging in vagaries and ecstatic emotions, all born of a diseased imagination. They went beyond all the surveyed territory of the logical findings, and in trying to explain "The Way," found no law of utterance, no vehicle in the clumsy inventions of human speech, by which they could make their experiences clear to lesser souls. Therefore they are discredited by men who assume to measure all the mysteries of religion by exact theological theses. Theology can mint the lower inferences concerning the existence and nature of God. But it has no dies wherewith to stamp the mystic experiences which come to one who worships God in spirit and in reality.

The Elders of Israel stood afar on Mt. Sinai and saw the lightnings and heard the roll of thunder. But they saw no form. There was nothing that was articulate. They could only fear and worship. So the worshiper becomes conscious of an ineffable presence and calls upon all that is within his soul to worship him.

Be still and know that I am God.
Let all the earth keep silence before him.

THE BIBLE IN THE PREACHER'S HANDS

Professor DAVID FOSTER ESTES
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AFTER the appearance in the January number of THE CROZER QUARTERLY of the paper entitled "Exegesis as a Handmaid to Preaching," a friend of the author wrote him, in part, as follows: "This leads me to ask whether you might not follow the present article with one on the science and methods of exegesis." Out of that request has grown this paper.

The writer is not unaware in treating the theme, "The Preacher and his Bible," he is dealing with a very familiar subject, so often treated, not only in the seminary but widely out of it, that it will scarcely be possible to handle it in a wholly unfamiliar way. Yet the subject seems of such importance that it may well be often reviewed. Perhaps, too, some may read this who have allowed some things once familiar to be covered out of sight with the debris of later cares and distractions. It may also be possible that to some ideas long and still familiar a new turn of expression may be given, or they may be set in a light where they may gain fresh significance. Especially in connection with the examples to be drawn from the measureless reservoir of Scripture, it may be that some suggestions will be made which will not be to all readers "a twice-told tale, vexing the dull ear of a drowsy man."

Exegesis, in some at least of its relations, is the real topic of this paper. Exegesis, or interpretation, a name which the writer would prefer if he could get the rest of the world to agree with him, is the attempt to find out the meaning of what is heard or read. It is something constantly practised. "Everybody's doing it" all the time. When judges pass upon the constitutionality of a law, they must first find out what the Constitution and the law mean. When senators consider

treaties, when scientific men hear memoirs on their fields of investigation, when congregations really listen to preachers, or political audiences to spellbinders, they are all practising exegesis. If any reader has got any idea of what any sentence means in this paper thus far, he has got it by exegesis, just as much as if he had been puzzling over a chapter written by prophet or apostle. The progress is the same in all cases, but Biblical Exegesis has received so much more of formal attention that the name is practically limited to that single branch.

Biblical Exegesis may be called a science, in the sense of its being "knowledge classified and made available." Exegesis in its modern form does not date back of the Reformation.

Most sciences have their presuppositions, as the Euclidean Geometry is built on the assumption that parallel lines can never meet. The fundamental and necessary assumption of Biblical Exegesis is that "The Bible is to be interpreted by the same use of the same faculties as any other book is, or should be, interpreted." This principle is, to be sure, even shocking to some, because they hold another conviction, which the writer also holds to the full, namely, that "The Bible is a divinely inspired book." But it must be noted that to have a divine revelation of truth, it must be given in human speech. If it were not in human speech, clothed in the words which men use, used as men use them, it would fail to be a revelation at all. Paul enunciated to the Corinthian enthusiasts a principle of universal application, all the way from an infant-class talk up to divine revelation itself, saying: "If with the living voice you fail to utter intelligible words, how will people know what you are saying? You will be talking to the winds" (1 Cor. 14 : 9).

To be sure, the careful study of Scripture has sometimes been slighted on the ground that intellectual processes are useless here because such things are "spiritually discerned" (1 Cor. 2 : 14 AV). But this view only shows the need of

using the mind, more and better, in relation to Scripture, for thorough study of this passage will show that Paul is not talking about understanding such things, but about accepting them. The unspiritual man sees spiritual things, but "receiveth them not, for they are foolishness to him." To interpret Scripture the intellectual faculties must be employed as to interpret anything else. So whether it is the listener to the orator, the school-boy at his Cæsar, the scholar poring over Shakespeare in his closet, the actor preparing for his part in the play, or even the preacher and his Bible, it makes no essential difference; the Bible must be interpreted like any other book, by the same faculties, using the same materials and methods, because it is in human speech, conforming to the laws of language, that the Divine Revelation comes to us.

The first question to be raised in interpreting is, What do the words themselves mean? Then, How are these words related to each other? Third, What special forms or turns of speech, if any, are employed? Lastly, In choosing among different meanings, seemingly alike possible, what aid can be gained from knowledge of the writer or speaker and his known views, of his subject and purpose, of the readers for whom he wrote, of the circumstances of the times, possibly, probably, quite unlike our own? To put it more formally then, the science of Exegesis is dependent on the gatherings of her sister sciences, Lexicography, Grammar, Rhetoric, those sciences which are not very exactly or helpfully called Historical and Literary Criticism, and, finally, the youngest and least known of the theological family, Biblical Theology.

In dealing with the material furnished to Exegesis by these several sciences, it must be noted that it often happens that we must balance probabilities and choose among them. In such case it must be remembered that one of the most important principles of formal exegesis is "Probability is the basis and guide of sane interpretation." On the one hand, we are not to wait for or demand certainty; we must often content

ourselves with the merely probable. On the other hand, it is also often in place to remind ourselves that we are solemnly bound to accept the most probable. Sometimes one says of some proposed interpretation: "Is it possible? If it is possible, I will take that view, even if it is not the more probable," occasionally even adding, "It suits me better." This is something which we have no right to say or do. As the juryman in a civil case is bound to give his verdict in accordance with the greater weight of evidence, no matter how slight the preponderance may be, so the exegete is bound to be guided by the greater probability.

It has been noted that the first step toward understanding any statement is to know the meaning of the words. Usually we get the meaning sufficiently from the familiar words employed. "Look at the birds which fly the air; they do not sow or reap or store in barns" (Matt. 6 : 26); the natural meaning of the words is all that is needed. Even very simple words may, however, fail to be understood, if they are not read with due attention. The Master said, "There is joy in the presence of the angels" (Luke 15 : 10), and that direct statement is understood, perhaps commonly, to mean that the angels themselves rejoice, when we ought to ask who rejoices in the presence of the angels, and to apply it to God himself.

The preacher must, however, be on his guard against interpreting simply on the basis of the familiar English words and must learn to verify his first impressions. A good man once warned his hearers from the pulpit not to "stand in the way of sinners" (Ps. 1 : 1), as if "in the way of" meant to hinder, as in our common idiom. Uncounted sermons have been preached, sometimes by the greatest preachers, on "the simplicity that is in Christ" (2 Cor. 11 : 3), and the word simplicity is unfortunately retained in RV, when we ought to read single-mindedness, or single-heartedness, toward Christ. It is quite familiar now that the English word "mystery" does not correspond well to the Greek word from which it is

derived. So different are the words that in English a complete mystery would be something which nobody in the world knew, while in Greek there would be no "mystery" at all unless some knew it and some were taught it. Usually, in fact, "revelation" expresses Paul's idea better than mystery.

The phrase "work out your own salvation" (Phil. 2 : 12) has troubled many people who thought that it taught that salvation is solely the result of our own activity, while others have fancifully assured us that it means that salvation is something put into us to be worked to the outside. As a matter of fact, the Greek preposition in composition is simply intensive, as Paul used it, and so what he really tells us is to work hard at our salvation till it is completed.

The meanings which have thus far been assigned to the words cited have been in harmony with their derivations. In fact, the derivation of a word is what is to be noted first when we seek its meaning, a thing which we unconsciously do when we meet an unfamiliar English word. If the Revisers had sufficiently considered the origin of the word rendered endless in the phrase "Power of an endless life" (Heb. 7 : 16), they would have given us only the present marginal reading and thus have freed themselves of responsibility for the continuance of an unfortunate misunderstanding. The Greek word actually means what its derivations suggests, "indissoluble," and consequently the text can be applied only to Christ, never to ourselves as has too often happened, for though our life may be endless, as is commonly believed among us, it certainly is not indissoluble"; it could end, as Christ's could not, he, and he only, having "life in himself" (John 5 : 26). Jesus demanded self-denial of his disciples (Mark 8 : 34), using a word the primary meaning of which is shown by the fact that it is the word used to describe Peter's complete, if not final, renunciation of his Master (Mark 14 : 30). Let no one think that even a lifetime, how much less a week, of doing without things, measures up to the absolute self-renunciation which

Jesus demands of every disciple. The phrase, "take up his cross," standing in the same connection, has been quite as pitifully weakened. Attention to derivation would have warned the Revisers and late translators to avoid the misleading word "content" (Phil. 4 : 11), and to substitute some such word as self-sufficing. The word does not refer at all to a satisfied state of mind, but to a condition of independence of environment. In the words of Jesus to Peter spoken in the region of Cæsarea Philippi (Matt. 16 : 18), we used to read in AV "gates of hell" and a good man once harangued a long time against what he regarded as gates of hell, the pool-room, the dance-hall, and such things. Had he even glanced at RV, he would have found that the word hell is replaced by Hades, showing that the word hell is used here, as often in AV, and as in the unmodified form of the "Apostles' Creed," so-called, for the place of departed spirits, like "the grave" or "the pit" in AV renderings of the Hebrew Sheol, it having no suggestion of spiritual evil whatever in it, for it is a place to which all must go who die before he shall come.

But while to get the meaning of words, the first thing to do is to look at the derivation, it is not the last, and it is possisible to overemphasize the root meaning. In fact, it has become a fad of many of late to dwell on derivation at the expense of usage, which must also be taken into account, for there often comes to be a wide variation in the use of a word or phrase from what we might expect from its derivation. Illustration of this fact from a few English examples may be helpful. We use "commencement" of the closing exercises of a college and even of a high-school course, and "tumbler" for one of the most stable articles on the dining-table. "Post" meant, first, a fixed point, and then to travel rapidly. From the same root taken over from the Latin comes "cure" in the sense of healing, and "cure" in the sense of responsibility for oversight, as "cure of souls," the latter use having no reference to sin-sick souls, though some one did lately rush into print

with that absurd notion. We have all seen such a transformation in meaning. "To go over the top" first meant to surmount the parapet facing the enemy with possible, rather, probable, death just ahead, but it was caught up at once and misused to express the comparatively trivial notion of surpassing what was expected or demanded, and now in the latter sense it is a pitiful piece of ministerial slang.

So far as its derivation is concerned, the Greek word ἀνάστασις might be expected to mean merely standing up, rising in any sense of the word, but with a single exception (Luke 2 : 34) it uniformly signifies in the New Testament the resurrection of the dead, always implying reembodiment. The adjective αἰώνιος is derived from a noun signifying a space or period of time, which had passed over in use to the suggestion of assertion of infinite duration, rather than merely indefinite. The adjective, in turn, while not losing the quantitative conception of eternal, added the qualitative idea of spiritual blessedness. In the interpretation of the famous description of faith (Heb. 11 : 1), to say nothing of such fanciful definitions as "title-deeds" for one of the principal words, some have felt bound to cling to the most primary meanings, and have told us that faith gives actual reality and substance to what is hoped for and demonstrates the existence of the invisible, all of which results in making the author talk nonsense, something he never did. "Assurance" and "conviction," as in RV, give the real meanings here of the words we used to read "substance" and "evidence."

From discussing the meanings of the words themselves, it is necessary to go on to their relations to each other, the ordering of which is the province of grammar, ordering, not in the sense of making their relations, but of finding them out and arranging them. So far as the individual is concerned, we may well talk according to grammatical rules, but so far as the language as a whole is concerned, it is the business of the grammarian to make his rules fit usage. In studying the rela-

tions of words in a sentence, it is important to find first which words are related to which. For example in the words of Jesus to the penitent robber (it is a great pity that the word "thief" is so intrenched in common speech), some have related today to what precedes, making the sentence read, "I say to thee today, Thou shalt be with me in paradise" (Luke 23 : 43), a collocation of words which is both unmeaning and contrary to Greek idiom, and which would never have been thought of except that these words of Jesus are absolutely inconsistent with certain theological notions. In Romans 3 : 25 "through faith" has often been connected with the phrase "in his blood," instead of being loosely connected with the whole clause. Paul means that it was in Christ's blood, that is, by virtue of his death, that Christ was put forth as a propitiation. The mistake serves to lay stress on the atonement, but in a false way, for it should never be forgotten that in no case is New Testament faith reposed in any fact or truth, however important, not even in the death of Christ or his atonement; faith is always personal, faith in God or faith in Christ as persons.

It is only occasionally that Greek grammarians can formulate a rule which has no exceptions, that is, that they find that usage is invariable. One such case has lately been discussed by Professor Robertson,[1] who calls attention to the rule to which no exception has been found, that "when two nouns are preceded by one article, the two refer to one and the same person." He then applies this rule to 2 Peter 1 : 1 and Titus 2 : 13, where we ought to read "Our God and Savious Jesus Christ" and "Our great God and Saviour Jesus Christ." (RV margin in both cases), a reading which makes them strong assertions of the deity of Christ, and according to Greek grammar as unmistakable as strong. It may, however, be noted that this rule does not carry with it the further principle that if the second noun has a modifier, this belongs equally

[1] "The Minister and His Greek Testament," pp. 61-67.

to the first noun. For example, competent exegetical authority justifies the reading "God, even the Father of our Lord Jesus Christ" (AV and RV margin in Rom. 15 : 6 and elsewhere). The fad of saying continually "The God and Father of our Lord Jesus Christ" cannot properly claim justification from common apostolic usage.

Another principle, which in grammar means usage of the language, which some eminent grammarians claim is as invariable as the one emphasized by Professor Robertson, is that "a participle without the article, following and qualifying a substantive which has the article, or a proper noun, cannot be attributive, but must be predicative," that is, that it cannot be translated "who" or "which was" or "were," but sustains some logical relation, as cause, concession, or time. Because we find such a participle, both AV and RV read, "The Galileans, having seen all the things" (John 4 : 45). To be consistent RV corrects AV "lightning that lighteneth" into "lightning when it lighteneth" (Luke 17 : 24). So both AV and RV rightly translate, "Iscariot, being one of the twelve," not "who was" (Luke 22 : 3). But when we come to the famous passage about "the spirits in prison" (I Peter 3 : 19, 20), consistency and the invariable rule of Greek grammar are cast to the winds and we read, "who once were disobedient," instead of reading, as we ought, "when once they were disobedient," that being the most plausible logical relation.

Usually, however, we get from grammatical study, not a single relation, which is the only possible one, but a choice among two or more. For instance, several years ago a good man discovered that in AV we several times read "faith of Christ" (Rom. 3 : 22; Gal. 2 : 16, 20; 3 : 22), and he thought this must imply a possessive relation, and mean the faith which Jesus exercised, which somehow was going to save us. The trouble was that he forgot, if he ever knew, that the objective relation is as much covered by the Greek genitive as is the possessive, and that it is as probable that Paul

had Jesus in mind as the object of faith as it is improbable that he thought of him as its possessor. The Greek phrase is precisely similar to the command translated, "Have faith in God" (Mark 11 : 22), a saying which no wayfaring man could possibly misunderstand. So the "righteousness of God" in many passages (Rom. 1 : 17; 3 : 21, 22; 10 : 3) is not God's own righteous character, but his gift of justification, the genitive being a genitive not of possession, but of source. There will doubtless be a rediscussion of the use of the words commonly rendered "justify" and "righteousness" (words in Greek from the same root as unfortunately not in English), in view of the fact that a late popular translator uses the misleading phrase "make upright." What could have induced him to do it? Paul's question to the disciples of John at Ephesus (Acts 19 : 2) reads in AV, "since ye believed," a very improbable rendering and rightly corrected in RV and by later translators into "when you believed," though "on believing" would be nearer the Greek. Some have made much of the manner in which Luke describes those who were added to the number of the disciples (Acts 2 : 47), it being urged that we should adopt the marginal reading of RV, "those who were being saved," and a whole lot of doctrine has been made to rest on this interpretation of the passage. But this is neither necessary nor most probable. The progress implied in the form may best be found in the succession of saved persons, as would be the case if we said, "Sinners are being converted every day."

Beyond Grammar we come to Rhetoric and seek its aid in interpretation. Perhaps the most important thing in this sphere is the matter of figures. Here we must be on our guard. Just as some shrink from accepting anything in the Bible as fictitious, in the face of the parables, feeling if not thinking (there is a difference, you know) that what is fictitious must be false and really fraudulent, so some make a virtue of avoiding the figurative as much as possible. On the contrary, when

we are dealing with a book so ancient and so steeped in the Oriental as is the Bible, we ought to expect the figurative to be more freely used than it is in the common speech of the day. Denial of the figurative has wrought the greatest harm. The whole New Testament basis of the Roman Catholic doctrine of transubstantiation with all its far-reaching and baneful consequences, is the denial of the possibility of the figurative interpretation of Christ's words, "This is my body" (Mark 14 : 22), and it will not be forgotten that insistence on the same point parted Luther and Zwingli. The fact is that a speaker or writer may, if he chooses, use any word or phrase figuratively, and if he has so used it, we must so interpret it.

Some have thought that the Pharisees actually sounded a trumpet when they gave alms (Matt. 6 : 2), a notion as absurd and laughable as it would be to suppose that modern politicians ever "hunted ducks with a brass band." Jesus said "Destroy this temple" (John 2 : 19), meaning it figuratively, though no one seems to have caught his meaning at the time. "The valley of the shadow of death" (Ps. 23 : 4) has nothing to do with actual death, simply meaning a deep dark ravine, just as we say "deathly pale" when there is no thought of death as really connected with the paleness. The crowning warning of John to his "little children," itself a figurative expression, was "Guard yourself from idols" (1 John 5 : 20), which should be taken as figurative, referring solely to false notions, which makes it a warning as much to be heeded by us today as by the Asians some eighteen centuries ago.

But when it may have been concluded that a saying is figurative, the problem of interpretation is not solved, but rather turned into one even more difficult, for it is not always easy to settle on the meaning which the figure clothes. Jesus called Antipas "that fox" (Luke 13 : 32). What about him was Jesus thinking of? His weakness, his bloodthirstiness as of a jackal, even that he was "a spoiler of the vineyard," have all been suggested, though there is no need to vary from

the common use of the figure in English; foxiness is defined in our dictionaries as "wiliness; cunning." To love God with all the heart (Mark 12 : 30) does not mean just affection, even if a great preacher did take these words as his text for a baccalaureate sermon at a woman's college. Heart is used in the Bible, perhaps oftener in the Old Testament, for the mind, but in both Old and New Testaments, for the whole unseen man within. Heart, soul, mind, strength, are equivalents heaped up for rhetorical effectiveness. "With the heart," that is, inwardly, "man believes" (Rom. 10 : 10). For affection we find in the Bible the figurative use of the word for "bowels," and so we used to read "bowels of compassion" (1 John 3 : 17), though this is rightly changed in RV. We are to understand "thinketh in his heart" (Prov. 23 : 7) as meaning inwardly, though the Hebrew word in this passage is not the word for heart, but the word almost invariably translated soul. Taken as a whole, the verse is a problem not yet solved to general satisfaction, but the part quoted means that the inner man is the real man. Of course the contrast which has sometimes been drawn between thinking in the heart and thinking with the head is impossible. We have only one thinking apparatus, and, for that matter, if the ancients had wanted to draw such a contrast, they would have used heart as a figure for the mind, where we say head.

We must take into account in interpretation the possibility that other figures of speech may be found besides metaphor, though they cannot be even mentioned now, and, similarly, there are many figures of rhetoric (sometimes so called) which may occur, but examples of irony only can be here cited. The very existence of irony has been overlooked by too many, some even making a virtue of taking the Scripture "just as it reads," without trying to find out what it really means. It may perhaps, however, be assumed that most even of such persons do not hold that Job said what he really meant when he told his friends, "No doubt ye are the people, and wisdom shall die

with you" (Job 12 : 2), and, also, that the same persons interpret the Song of Solomon, not literally, but "spiritually," which is figuratively.

It has often been thought that the sneering charge of drunkenness made against the disciples, that they were "full of new wine" (Acts 2 : 13), was soberly meant, and so that these words prove that in those days "sweet wine" was really intoxicating. But one who has ever heard an old countryman drawl out in reference to some scene of confusion, "I guess the boys had too much sweet cider last night," will be reasonably sure to detect the irony in the expression. So, if the verse is taken as a straightforward statement, Jesus really praised the Jews for their casuistical and immoral device of Corban, he saying, "Finely (καλῶς) in an admirable way, you reject God's commandments in order to keep your tradition" (Mark 7 : 9). Can we not almost see the Master's smile as he says, in substance, "Isn't it a fine thing to set aside a commandment of God for the sake of a human tradition?" The modest form of Paul's claim to have the special guidance of the Holy Spirit giving authority to his directions to the church at Corinth (1 Cor. 7 : 40), has led to a curious misunderstanding on the part of some. The writer has heard it soberly argued: "As Paul only says 'I think,' he could not have been sure of the fact, and so we cannot be; in fact, we are justified in denying the claim"! If the statement is not really stronger for that "I think," amounting to "I am conscious," as is held by excellent interpreters, then it must be taken as gently ironical, which would, in fact, be an expression of equal assurance.

Getting the original emphasis is important for accurate understanding of the Scriptures, for change of emphasis changes meaning. It is an old story how the boy read the account of the ancient prophet, who said, "Saddle me the ass, and they saddled *him*" (1 Kings 13 : 13). Mistakes more serious, even if less laughable, are often made. For instance,

Paul's encouragement to a peaceable life (Rom. 12 : 18) has actually been turned into an excuse for quarrelsomeness, it being read, " as much as *in* you lieth," the assertion following, " It does not lie in me, I am incapable of it," when of course it should be read, " as much as in *you* lieth," that is, see to it that there is only peaceableness on your side of the fence. Again, an eminent theologian assumed to correct the teaching of Jesus himself, that the greatest proof of love is to lay down one's life for one's friends (John 15 : 13). " No," he said, " it is greater love to lay down one's life for one's enemies," thus perverting the meaning by the transfer of emphasis to the word friends, when the sense of course is that there is no greater proof of love for one's friends than to die for them.

Another exegetical principle is that interpretation must take into account the context, both immediate and remote as well. A gross example of error growing out of failure to heed this principle is found in the notion that Jesus always spoke in parables, based on the saying, " Without a parable spake he not unto them " (Mark 4 : 34), although both Mark and Matthew connect this statement with the day's teaching of the crowds on the lake shore, when he seems to have taken up the speaking of parables for the first time, when his ministry was half over. A glance at the " Sermon on the Mount " will show the absurdity of the attempt to make this apply to Christ's whole ministry. In one of the parables of that first parabolic day, from Greek *αὐτομάτη*, " of itself " (Mark 4 : 28), various unfounded psychological and religious inferences have been drawn. While the word, standing as it does at the beginning of the sentence, is strongly emphatic, its significance is shown and limited by the equally emphatic words, " he knoweth not how," at the end of the previous sentence. (The beginning and the end are of course the places of emphasis in a Greek sentence.) The growth of the seed is of " itself " only in contrast to the sower who does not cause it or even understand it. In a similar way, the idea which the writer has heard advanced that

the " spiritual body " (1 Cor. 15 : 44) is so called because made of spirit, is instantly shattered by the contrast in the same sentence with the present " natural " body which is *ψυχικόν* as much as that will be *πνευματικόν*. Inasmuch as in any case the notion of a body made of spirit is as absurd as would be the idea of a spirit made of body, we must here be taught to look forward to the possession of a body as fitted to the uses of the spirit as the present is to the uses of the soul. It is the context, the course of thought, which has made RV and late translators substitute " Ye search the Scriptures " for AV " Search the Scriptures " (John 5 : 39); the form may be imperative just as well as indicative. Again, it should have taken but a glance at the setting from which it came to hinder the perversion, monstrous even if pious, of Laban's expression of distrust and jealousy (Gen. 31 : 49). After years of familiarity one almost shudders to hear the so-called " benediction," not Christian, just Christian Endeavor, " The Lord watch between me and thee."

One of the worst neglects of the context is to quote part of a passage as if complete. Perhaps all have been amused, or shocked, by the alleged text of the presumably mythical sermon on universal salvation, " He that believeth and is baptized shall be saved, and he that believeth not shall be ——" (Mark 16 : 16). But is it not an equal error to take the words of Paul, " None of us liveth to himself " (Rom. 14 : 7), and to apply them to our relations to our neighbors or to humanity at large, when Paul continues, " Whether we live, we live unto the Lord." The idea of mutual human relationship is doubtless true and doubtless important, but what else than fraudulent is it to make Paul teach it on the basis of words which taught something entirely different?

What may be called the remote, in contrast with the immediate, context must not seldom be resorted to in order to understand a passage correctly, as, for example, the words of Jesus to Peter on the morning by the lake, when he said, " Lovest

thou me more than these?" (John 21 : 15.) These words have been widely taken to mean "more than this fishing tackle." But when no sufficient reason appears to think that Peter had had any idea of going back to fishing as a permanent business, but, rather, was using it merely to fill the time usefully while he awaited the Master, and especially when we remember the repeated insistence of Peter, "All may stumble and fall, . . yet I never will" (Mark 14 : 29), it is plainly more reasonable to take these words as referring to the other disciples with whom Peter had so forced a comparison.

Besides the context, we must also sometimes be guided by the fact that the author is quoting the words of others without making them his own, sometimes, as has been said, even ironically. It is thus that the familiar phrase "Foolishness of preaching" (1 Cor. 1 : 21 AV), is to be understood. First, it is to be noted that it is the message itself, and not the manner of presentation to which Paul is referring, he meaning, not the act of preaching, but what was preached. Then we note that Paul did not himself consider the message which he proclaimed, that is, salvation by the cross through faith, to be in any way foolish, but that he must have been quoting what the philosophers of Corinth and their followers even in the church called it, while to him, instead of "sheer folly," it was the manifestation of the power of God and the wisdom of God. A great deal of discussion would perhaps have been saved if it had been noted that the author of the book of Joshua avoids responsibility for the story of the sun standing still by telling us that he is just quoting from "the book of Jashar" (Josh. 10 : 13). Of course, when a book is quoted by a Scripture author, the mere fact of quotation does not give that book the standing of authoritative Scripture. If it did, we should have to add to our Bibles the whole book of Enoch because Jude quotes it (ver. 14) and perhaps even the whole works of Aratus and Epimenides whom Paul quoted to the Athenians and to Titus (Acts 17 : 28; Titus 1 : 12). So it has been

generally overlooked that Jesus must have been recognized by his hearers as quoting from a Psalm in one of his Beatitudes. In the 37th Psalm the good are five times promised that they shall "inherit the land" (vv. 9, 11, 22, 29, 34, "land," not "earth," twice in AV, and in every verse in RV). Also, the idea of possessing the whole earth was absolutely foreign to Jewish thought, their aspiration being to "inherit the land" promised to Abraham and to "dwell in it forever" (v. 29). So when Jesus in the "Sermon on the Mount" used these exact words in his promise to the meek (Matt. 5 : 5), he must have been thinking of the ancient promise and confirming it, and his hearers must have instantly drawn the familiar meaning from the familiar words. Our conviction of this will be strengthened when we see the strain to which commentators are put when they take it to refer to the whole earth. One even says, "The meek of England, driven from their nation and land by intolerance, have inherited the Continent of America." Consider before you swallow this how far from controlling has been the Puritan element in our national life, even if it had always been meek, and then ask the Indians and Mexicans if it has been solely by meekness that we have mastered this land.

With a brief discussion of a few passages which may involve several of the points already made, this discussion of the methods of exegesis must close, even though, in view of the many important principles not even suggested and the wealth of interesting texts which would illustrate them, the writer may say, like Hastings who enriched himself in India, "I am amazed at my own moderation." In studying the passage (Heb. 12 : 2) where both AV and RV read "the author and perfecter of *our* faith" (italics showing that the word "our" has no equivalent in the original), the meaning of the words leads to the ideas, not of the originator of faith, but of the leader in it, that is, one who exemplified it so as to become an example, and of the perfecter of it in the sense that he carried

faith on to its perfection. These ideas are confirmed by the context, the rest of the verse reminding us how Jesus for the sake of the joy despised shame, because of which, it continues, we should "consider him," or, rather, compare him and ourselves. Further, this too unfamiliar thought of Jesus living by faith "in the days of his flesh" is confirmed when we master the theological conceptions peculiar to Hebrews. It may be suggested, in passing, that while no New Testament author is harder to interpret than the writer to the Hebrews, only Paul and John more richly reward the effort when by means of exegesis we master their conceptions and thus rise to so much of Biblical Theology.

It is probably hopeless to attempt to rescue the "Angels' Song" (Luke 2 : 14), from its mistranslation and misinterpretation and its consequent all but universal misuse, but it may be duty to bear witness to the truth "whether they will hear, or whether they will forbear," especially since it serves as a good example of the true methods of exegesis. Let us note, first, that the Song is mangled practically out of recognition by making three clauses out of it, instead of two, as is imperatively demanded by the parallelism of all the poetry which the listeners knew. We are to hear, as in RV, what is in heaven and on earth set over against each other. Perhaps Moffatt gives an even better translation than RV, he reading:

> Glory to God in high heaven,
> And peace on earth for men whom he favours!

Next, it is to be noted that the peace spoken of is not world peace, or even national peace, but is rather equivalent to salvation, echoing the message just heard, "A Saviour is born!" The idea of international peace is surely excluded when we bethink ourselves that it was to humble shepherds that these words were spoken, and that they must have understood peace in the sense in which Isaiah used it, when he said, "that publisheth peace," this being interpreted by the following clauses,"

"that bringeth good tidings, that publisheth salvation" (Isa. 52 : 7). It is usually overlooked that this blessing is not universal, but is definitely limited. It is promised only to men "of good pleasure," to translate for the moment as literally as possible. But the Greek word here employed is not used for human good-will, but described especially God's supreme choice of men, as we find Paul telling that our being "foreordained to adoption as sons" is "according to the good pleasure of his will" (Eph. 1 : 7). You see you can leave election out of your preaching, you can cut it out of your creed, you can drop it out of your thoughts, but it will come up over and over again if you read your New Testament attentively, and, by the way, always as a basis for comfort and hope, as, for example, "It is your Father's good pleasure," a word from the same root as the corresponding word in the Song, "to give you the kingdom" (Luke 12 : 32).

To return to the Song, it is plain, then, that it is not a pacifist proclamation. For that matter, neither Jesus nor his apostles ever touch on the subject of national and international peace, except that Jesus twice rebuked the idea that he came to send peace on earth (Matt. 10 : 34; Luke 12 : 51), and even here his language applied to social relations, not to national. The writer believes in peace, he prays for world peace, the agitation for it is important, pressingly so, but he feels bound to bear witness that the man who quotes the "Angels' Song" as promising such peace or even as alluding to it, can be excused from the charge of mishandling, not to say manhandling, Scripture, only on the ground that he did not take the trouble to know what he was talking about. The same must be said of the use made in an Armistice Day address by one of the greatest preachers in the country of the text "They that take the sword shall perish by the sword" (Matt. 26 : 52). Of course he was honest, but what then must we say of the way in which he met his responsibility as to the use of Scripture, seeing that Jesus was of course not laying down a principle of interna-

tional action when he rebuked the man who was forcibly resisting legal authority? It should be noted that those who dwell on the passage just quoted and the command, "Put up thy sword," which precedes it, never seem to have read the command of Jesus given that same evening, "He that hath no sword must sell his coat and buy one" (Luke 22 : 36).

Just now we are having a flood of talk that all which this world needs, or any body in it, so to speak, is "the spirit of Jesus." By this talk, always, of course with a small "s," is meant the disposition which Jesus possessed. Some one has lately said, "To embody the spirit of Jesus Christ in all actions is to enjoy the peace which can come only to those who are at one with the cosmic God," and also, "God becomes a Saviour when men submit their lives and their society to the spirit of Jesus through whom he is revealed." Whether this is equivalent to faith in Christ as a condition of salvation, or a revision of that doctrine and an improvement upon it, this is no place to discuss. All that can be suggested is a fear that most who hear, read, or speak of "the spirit" of Jesus, suppose that the phrase in the sense of disposition is justified by Paul's words, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8 : 9). But though the English Revisers strangely used a small "s" here for Spirit, this is corrected in the American Standard Revision, and is absolutely impossible, whatever authority may be cited for it; impossible, first, on the ground of usage, for it may be asserted, in harmony with the highest scholarship, that the Greek word for spirit is never once used in the New Testament in the sense of disposition, a sense which is good English but would have been bad Greek. "Spirit of meekness" (1 Cor. 4 : 21) and its few parallels are not exceptions, but are to be taken as referring to the Holy Spirit with whom is associated the result of his activity in the soul. If invariable usage were not decisive, the context should be, for in the seventeen verses surrounding the phrase in question, the Holy Spirit is named or referred

to fourteen times. We may talk about and exalt the disposition of Jesus as much as we please, but to avoid misleading and false suggestions, the phrase "Spirit of Jesus" ought to be used only in its original and Scriptural sense of the Holy Ghost whom the Father sent in Christ's name.

Another misuse of a text which is just as much the rage today—it could scarcely be more—relates, not to the Spirit, but to Christ himself. We are continually hearing quoted, "God was in Christ" (2 Cor. 5 : 19), and this quotation is explained, though not justified by the mistranslation of AV, which follows these words with a comma. Unfortunately RV, while omitting the comma, fails to bring out that this sentence asserts primarily and principally that "God was reconciling the world unto himself," and, though emphatically, only secondarily, that this reconciliation was in Christ, that is, through him, as in the next verse. That the Apostle should have made it his primary assertion that God was in Christ is recognized by the best exegetical authority as impossible; it would throw the whole course of thought out of gear, for Paul is talking about the reconciliation, and only incidentally mentions that it took place in, or through, Christ. Further, if he had intended to make some assertion in reference to Christ, that is not what he would have said. It has been well put, "It is safe to say that 'God was in Christ' is a sentence which neither Paul nor any other New Testament author could have conceived." It falls too far below their idea.

Not only is the phrase "in Christ" misunderstood and misused, but so is the teaching as to reconciliation in the same passage. It has too often been said that the Scriptures say nothing of God's being reconciled, but only of man's, and perhaps that is true of the English versions as they naturally read. But for nearly a quarter of a century, Greek scholars have been practically a unit in asserting that Paul taught that God was reconciled, in that, as he puts it in this verse, God was "not imputing their trespasses unto them."

THE OLD REVIVAL AND THE NEW THEOLOGY

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SUCH evidences of the old revival as we can still observe are most often, if not exclusively, seen in connection with the older theological conceptions, and the unhistorical view of the Bible. I use the word revival in the technical sense, as designating a special form of religious effort with attendant phenomena of fervid emotionalism and sudden conversions.

One rarely, if ever, hears of a revival in this sense, great or small, in connection with the preaching of the so-called new theology, though this appears to be essentially ethical and less metaphysical than the old theology. Neither has there been any great revivalist who could be recognized as being so much as hospitable to the new theology. So strikingly true is this that it raises the question whether the revival was not a special phenomenon of the old theology. Are we to find that the conditions of spiritual awakening and moral regeneration, such as attend the revival, belong only to the old theology? Does the power thus to awaken, convict, and convert men attend such preaching only as is based on the old theology?

Or, on the other hand, was the revival rather connected with a social and psychical condition of the age in which the old theology happened to be dominant, a religious consciousness which had its source in something more general and more fundamental than any theology? For instance, was it a phenomenon of a particular stage of Christian development, the symptom of what was then the still fresh exaltation of the laity, the climax of man's assertion of the free access of the soul to God, and the conscious possession by all men of all the means of grace, without priestly or churchly mediation?

If the revival was a phenomenon of the old theology, it is not then the indispensable or exclusive method of the initia-

tion of the soul into the Christian life, or the only method of the activity of the divine Spirit in imparting eternal life to the believer. In that case the passing of the revival cannot be regarded as a cessation of the Spirit's activity, nor as an essential loss to Christianity. It is simply to be regarded as a change in the divine method of inducting the believer into eternal life.

Some things indicate that the revival *is* certainly a method which, to the old theology, is appropriate and rational; and that it has no particular relevancy to the new theological consciousness, and therefore is not to be expected. In that case again we must look for the manifestation of the Spirit's activity under other forms, forms which have ethical and psychical coherence with the present religious consciousness.

The following have been potential and conscious theological elements in the revival:

First, A conception of sin as a moral reality involving culpability, and consisting in personal offense to the divine Person, who regards the offense as worthy of wrath, and who holds personal indignation toward the offender; *and as a violence to God's personal will,* the offense must be paid for in suffering by the sinner, or by some one in the sinner's stead.

Second, A conception of the penalty of sin as a suffering imposed by God; the requiting of the offender by the offended for his offense; this requiting being variously conceived as fulfilling or satisfying "the necessity of righteousness," "the demand of justice," "the requirements of divine dignity," "the maintenance of law," or even the quenching of God's anger at the sinner and his sin.

Third, A conception of salvation as accomplished, in a somewhat legal and mechanical sense, by a penal substitute, a victim of God's grace to man. Jesus is regarded as this substitute sacrifice, who bears the suffering which would otherwise fall upon the sinner; and at the same time so fully bears that pain, that God is propitiated, satisfied with the sacrifice offered,

with the vindication of law and righteousness, and with the sense of dignity upheld. The penalty of sin is the life of the sinner. Jesus offers his life instead. The substitute is accepted, and the life of the sinner is spared.

Fourth, A conception of salvation as something transactionally achieved; an immediate, irrevocable release from an impending penalty; a pardon, a sentence revoked, the culprit set free. It is a legal conception, consistently maintained in terms of law. Salvation is here regarded as salvation from suffering and woe, the just due of sin; rather than salvation from sin as a principle, and from sinning as a habit. Of course any ethical religion must have some regard for righteousness as a goal. But *here* emphasis is placed on *escape from penalty.*

Fifth, A conception of the method of attaining salvation through a decisive moral choice, complete and efficient, made once for all, in a definite decision; and this choice is typified and expressed in the conscious acceptance of Jesus Christ as Saviour and Lord.

Now while many churches and individuals still cling to the historical confessions which are believed to embody these views, and, after a fashion, affirm and have faith in them, nevertheless the theological consciousness of multitudes has undergone a serious, if not radical change. Wittingly or unwittingly, men, both within the church and out of it, have absorbed the more recent views. These have constituted a new religious information-mass, a new capacity and basis of emotional response to which the appeal made upon the basis of the revival theology has no relevancy. That appeal therefore fails to arouse the inward response, or awaken the emotional power necessary to effect the revival phenomena. This is often most evident among the Christian people themselves. Though they firmly confess their adherence to the theological conceptions of the fathers, an appeal on that basis produces no comparable moral response.

For instance, in the newer view, the conception of sin and

penalty is either (*a*) that sin is a biological rather than a legal reality, a violation of the constitutive law of the soul rather than of the will of a divine Person, having no quality of personal offense, and having its own inherent penalty, related as effect of a cause, which none but the offender can really or justly suffer. Or (*b*) it is indifferently regarded as the necessary step in the evolution of the good man, an essential in any real choice of goodness, which a man must experience in order that he may intelligently choose the good, therefore *has no culpability,* and is adequately treated, not by penalty, but pathologically as a disease, or pedagogically as an imperfect development.

The redemptive service of Christ therefore has no objective application to God, but is rather expressive of the divine nature and sentiment. Jesus is the revelation of the divine mind, and exposes to men the ideals of truth and life. In his death God expresses his abhorrence of sin, and his love for men. Suffering and death are the only means of adequately revealing that abhorrence and that love; and this exhibition of the divine heart and mind is believed to be the power for turning men from sin.

The evident penalty of sin is failure to reach the goal of a righteous, perfect life; and Jesus, by revealing the way and winning men's hearts, turns them away and saves them from sin, enabling them to reach the goal.

Salvation is thus, not so much a specific and legal release from a penalty, but from sin as a principle and from sinning as a habit. It cannot be made complete, immediate, and irrevocable by a single choice; for men must perpetuate the choice of goodness by continual choices of goodness. Salvation comes by acceptance of Jesus, and by continual association with him as a follower. Salvation is therefore a process, " a continually-being-saved." It is more than a pardon, more than an escape from a penalty; it is a change in the nature and being, which is wrought by Jesus Christ, present in the Holy Spirit, upon

our acceptance of him and in perpetual association with him. Or by others salvation is the result of a lifelong discipline and development, the goal of a religious education in which Jesus is Teacher, Example, and Inspiration.

If we raise the question, "Is the revival a phenomenon of the old theology?" time and experience of course are elements in determining the answer. Whether the new theology and the decadence of the revival are simply contemporaries, having no intimate relation; or whether they are related as cause and effect, neither time nor experience nor conditions have been adequate to determine conclusively. For multitudes have not yet consciously or unconsciously abandoned the old theology. Time and experience, however, have contributed to the impression that the revival *is* a phenomenon of the old theology, by virtue of the simple historical fact that it came with the theology of the Reformation and is passing with that theology. If we could discover *some psychical probability* that its doctrines would produce the effect of the revival, the affirmative answer would be strengthened.

If now we look at those doctrines which the revival involves as they are popularly conceived, there is reason to believe that we have the theological and psychological conditions congenial to the production of such stirring and convulsive results as mark the revival. Here is the case as broadly and popularly conceived: Sin is an offense which has made God angry. The penalty of sin, the wrath of God expressed in a suffering imposed through endless time, impends and is about to fall on the sinner. Jesus Christ appeases that wrath so that God will pass by those who have sinned, provided they accept Jesus. The way to escape hell is to accept Jesus, and by so doing one is relieved forever from that peril. Make the choice *now*, and salvation is at once and forever secured.

If now this idea have a sympathetic environment, if there be in the hearer a sensitive moral consciousness; and if these be attended by emotional excitement in an aroused and awak-

ened people, with catchy, quickening music, and an impassioned appeal—then there are present the theological and psychical conditions, the brands, so to speak, for a fierce flame of revival fervor. An angry God, an eternal woe impending, an interposing Saviour!—*The whole consciousness of the moral situation is dramatic.* It all proceeds upon these figures and sentiments. Here is an escape, the open way is before men; but, before the doom falls, they are besought to accept the Saviour. One word from them, one word of sympathy and faith, and the blow falls on him, and they are saved. Here, on the emotional side, is the dramatic conception of sin, penalty, God, and the Saviour. It is the psychological occasion and opportunity. It is the situation that appeals to all the latent moral and emotional sense; that is, if the sympathetic consciousness of that theology exist in the people called together for a revival.

But now regard more in detail the features that suggest the intimate relation of the revival to the old theology.

1. *Its conception of sin and conversion* proceeds on the basis of a fundamental hostile attitude of heart toward God. The question of becoming a Christian is not one of more or less moral sympathy; but a change, complete and radical, of the whole sentiment of the heart. This can scarcely be conceived as attained otherwise than by a convulsive, comprehending, psychic revolution—something which takes the whole being, and wrenches it from its old attitude and transforms it. Conversion must be, therefore, a complete and conclusive break with the past life, a tearing up by the roots, a choice and change which, when made, have involved the whole being. This conversion is the dramatic end, to achieve which, it is understood by all, great convulsive power must be had.

2. *The conception of penalty for sin* brings with it the sense that escape from it lies in the way of a legal pardon, the divine Person's consent, for Christ's sake, not to impose the penalty; an immediate release, irrevocable and final. To escape by degrees, to hope for release through a gradual growing

victory over sin, leaves one at any moment exposed partially to wrath; and, since even partial exposure is sufficient to destroy, something must be done which gives immediate and total immunity from the wrath of God upon the sinner. *The prospect of escape thus offered presents the dramatic motif that calls forth the emotional excitement,* in which the soul leaps away to faith and repose in Jesus Christ.

3. *The mechanical conception of atonement* presents one who is always ready to be the victim of the wrath which legally belongs upon the sinner; and this one waits only for that dramatic response of faith to take the sinner's place and pain. Now is the time! The atonement is ready, the work may be done at once.

4. *Peculiarly the psychical conditions of revival fervor are present in the old theology's idea of salvation and how, from the human point of view, men come into it.* When salvation is regarded as an immediate, irrevocable release from an impending doom, through a definite moral choice, made once for all, there is present *a motive and a method at once adapted to the end of arousing men to sensational and passionate moral crises,* and likely to produce a contagious fervor of moral choice. " Here," says the revivalist, " is an escape once for all, from eternal death. Here, by one choice of Jesus Christ, as Saviour, the conflict is forever decided in your favor; and victory is yours for all time. No matter what follows, what wanderings you take, here is the everlasting passing of doom from your soul. One whole-hearted struggle, and it is all over. Here, in one battle, the destiny of all battles is settled and the kingdom attained. Old things will pass away. All things will become new. What you hated you will love, what you loved you will hate. The opposition will disappear. Here is the chance to wipe out the adversary in one decisive battle so completely that you never more can be defeated." The whole atmosphere of such a conception is full of oxygen and electricity. One looks for convulsions and emotional outbursts,

for strenuously fought moral conflicts, for excitement and passion, for contagious fervor, and the radical conversion of men.

None will mistake the phrase for irreverence when it is said that there are strong indications that the revival is a phenomenon of the old theology. An account, even more sketchy than that here given of the old, will indicate how the new theology is lacking in these elements of emotional and dramatic force. It creates no situations which invite the fervid and sensational choices. It presents crises of judgment and moral decision, of course, for all moral and religious life presents these; but *none of them make the eternal hang on the moment;* or *permit the idea that salvation is in any sense a legal transaction;* or *a mechanical balance of accounts,* that is, *complete* forever in a moment; or that any initial choice can comprehend the whole soul in an eternal commitment.

The new theology is not, as yet, a concise and systematized body of doctrine. It is rather an atmosphere, an ideal, a movement. It has started toward, but has not reached its goal in a perfect system; neither (to change the figure) has it yet created a new religious consciousness. It does not have a basis of appeal in a religious apperceptive-mass, as has the old theology; but enough can be gathered definitely to see that it does *not* offer the psychological and theological conditions which conduce to the revival.

In its view, sin is a subjective reality, a violence to one's nature and its constitutive law. It presents no dramatic situation calling for, or having promise of, sensational escape from an impending doom. Its penalty offers no startling situation wherein one can see dramatic deliverance from it, since it lies in the realm of the law of cause and effect, a situation one is already in, from which he must extricate himself by divine help, with intelligence and efficiency, by patient struggle, or be extricated by disciplines, by ideals and the power to avoid sin.

Its view of the redemptive service of Christ, as the revealing of God's mind toward sin and his heart toward the sinner,

is a matter for long reflection, for intelligent comprehension, and for perpetual meditation; to be increasingly believed and accepted as increasing progress in Christian life gives power to see and understand. This calls for deliberation and balance of mind, and rather *excludes the dramatic situation.*

Its idea of salvation, as increasing freedom from sin as a principle, and from sinning as a habit, while it *involves a purposeful beginning,* does not awaken the exciting expectation of victory for life in the battle of a moment.

And its view of the method of entering the saved life, while it calls for a choice of goodness as a life choice, tempers emotion with the expectation that the choice must be forever made good with choices of good every day.

Let it be clearly noted that we have not here argued that the New Theology is lacking in effective power of moral or spiritual appeal. There are some reasons for a conviction to the contrary. We have said simply that the revival, a distinct historic religious phenomenon, is almost exclusively related to the older theology, and that the newer theology does not offer the religious and psychical conditions for its reproduction.

Whether the newer theology is strong and effective in power of moral and spiritual appeal, and has resident power of constructive value to Christian character which we have not yet fully or clearly defined and appreciated, remains to be proved. Whether it is, and may further be, effective in leading men to Christ, and helpful on the constructive side of the Christian life, or will add notably to the ethical development of Christianity, also remains to be proved. It simply does not and probably never will produce the psychological conditions, or offer the dramatic situations, which call forth the revival. Can it serve well the church and the Christ as a theological thesis of redemption? Will it furnish a good working theory of redemption, such as will offer a real gospel—a power of God unto salvation? The whole new theology movement is based upon fundamental moral philosophy, is intensely ethical

in its spirit, preeminently claims Jesus as a Saviour, seeks a most radical and fundamental salvation, and ought to work well. I think there will be a recovery of some of the doctrines, for the time being laid aside; as, for instance, the essentially personal element in sin, which implies guilt, and which widely has been abandoned for a view, supposedly in accord with the theories of evolution. But the main current of the theology is profoundly ethical and spiritual.

The power of effective appeal which lies in the new views will greatly be strengthened when they have produced the new consciousness which comes in familiarity with the institutions, the worship, the service, the hymnology, the poetry, and the literature of the inner life based on the new theology; when, in a word it has produced its religious apperceptive-mass. For the present, the endeavor to reproduce the revival, or the redemptive dynamic of the revival, on the doctrines of the new theology is not based on the most hopeful conditions. Meanwhile is the task of religious education, the patient toil of developing within the individual and the church the new religious consciousness; and the creation, by service and teaching, of the deeper moral, social, and spiritual basis of the religious life.

THE RIGHTEOUSNESS OF THE KINGDOM — AN INTERPRETATION

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MATTHEW wrote his Gospel for Jewish readers. His purpose is to show them that Jesus of Nazareth, whom their rulers and people rejected and crucified, fulfilled in himself the messianic predictions and expectations which their prophets set forth in the Old Testament. The messianic note, dominating here, determines Matthew's presentation of the king and his kingdom, with the understanding that the idea of rejection is underlying it all. We take up Jesus' portrayal of the kingdom as set forth in chapters v-vii. A study of these shows that the characteristic of the kingdom is *Righteousness.*

Wherein does this righteousness consist? When we say that righteousness is the characteristic of the kingdom, we need to bear in mind that it is the trait of the members of the kingdom also, and that their traits together constitute the elements of that righteousness. Knowing them, we know wherein the righteousness here portrayed consists. For these traits we must turn to the Beatitudes. These are not so many sententious expressions, gathered together out of the wisdom of men and strung together for their beauty, either singly or as a whole. They describe one and the same individual in his start Godward and his growth into a child of God. In them is portrayed the unfolding of a life and character in the righteousness of the kingdom. The approach to the subject is not from the standpoint of theology but of exegesis. Our interpretation is not full and complete, in that our attention is not turned to the results accruing to the individual who is here called blessed, or happy. We concern ourselves with those inner states and conditions of the man which lead to the results, on account of which his is a happy lot.

He is *poor in spirit*. Visualizing his condition, he stands before us in rags and tatters; unkempt, with all the marks of the most abject poverty upon him. A veritable beggar he is; so that if we picture to ourselves the Prodigal Son, in the far country, when his means are squandered, his friends have deserted him, and he is yonder in the fields with the swine, with a need so insistent that he longs to make a hearty meal of the pods the swine are eating; there we have a suggestion of the degradation and misery to which this poor man is reduced. To realize the fulness of the wretchedness here described, we must keep in mind that this poverty is not material, but spiritual. So spiritually low has he sunken, that after we have exhausted the figures with which we seek to describe material poverty, we have only hinted at his spiritual squalor. Looking upon him one must ask what can have wrought such ruin? The answer is *sin*. That sin which puts a man out of touch and accord with God; which causes him to turn his back upon him; which makes him wilfully to follow his own devices; which coarsens and defiles his soul; which leads to the wasting and squandering of his spiritual possibilities; which, when it has debauched and stripped him of his all, leaves him wrecked, and in the desolation of his ruin, a prey to the foul appetites which it has awakened in him, but, never satisfies. So sin leaves him a pitiable spectacle, with its appeal to the great heart of God. The point is that this man realizes the depths to which he has sunken, and how utterly helpless he is to remedy the situation in which he finds himself. He recognizes that he is a sinner, whom sin has made a spiritual pauper before God. Awake to the fact of what he is, he sees the awfulness of his ruin. His mind and heart, coming out of their numbing lethargy, become alert and sensitive to his sad state. It is when he stands thus, awake to what he is, recognizing the spiritual desolation which is his, his spirit keenly sensitive to the sadness of his lot—then it is that he possesses the first element of the righteousness of the kingdom.

He *mourns*. This is not the mourning of bereavement; it is more poignant than that. It is the anguish of a soul facing its own funeral. As this poor soul sees himself, in what he is, he realizes what he might have been. Seeing the things possible to him, which in his poverty he has lost, he can only mourn. The realization of his short-sightedness, perversity, and folly causes him to mourn that he was so without thought and feeling on his downward way. Remorse and regret are his, but they are not equal to the sentiment required to express his grief. The sense of his waywardness causes a great emotion; sorrow becomes his portion. Beneath this outward mourning is a situation needing to be understood. He has come to a new mind concerning himself. Seeing things as they are, not as they seemed, the deceptions, shams, and hypocrisies are stripped off; a new perception and realization are his, as with corrected vision he sees himself in the clear light of the truth. The pictures filling this new mind, growing out of the breaking of the ties which bind man to God, become the occasion of contrition, sorrow, and mourning; these express his new mind and view. In his will he turns his back upon that attitude and course of life which led him so far astray; and therein his mourning is revealed in its genuineness. In such mourning is set forth what may be called repentance. The repentance, which so mourns, is the second element of this righteousness.

He is *meek*. If ever one had occasion to be meek, the individual who has passed through the two preceding experiences may be expected to be so. Every reason for pride, arrogance, and self-will has passed away. His foundations have gone out from under him; all his ambitions, plans, and purposes are left in ruins. He has not a single place to stand. Poor and mourning, he sees how unfit such sentiments in him would be. He realizes how a wilful spirit has carried him on until he finds himself left helpless. A contrite spirit leads him to that sense of meekness, difficult to describe, and so deeply

experienced within him. The chastening produces in him a retiring and submissive spirit, on account of which there is no desire to attract attention to himself. Out of the discipline there grows in him a freedom from pretension, a gentleness and patient endurance, which properly express his realization of the situation. Any other trait in him would fail to indicate the state of his mind and heart. This meekness is the third element in the righteousness of the kingdom.

He *hungers and thirsts for righteousness.* Until now this man's eyes have been turned in on himself. There has been no reason for giving attention to any other, or to anything else. What he has seen has so humiliated and emptied him of all those things which have had place in his life, that a great yearning has come into his soul. There is need that something shall take the place of the self cast out. He looks out and up, he sees God, the Righteous One. He realizes that righteousness should have had that place in his heart and life which sin and self have filled. A great hungering and thirsting for righteousness possesses him. The figure of hunger and thirst is meant to express a desire so strong that it becomes pain, and causes suffering within. The righteousness desired is not imputed but inner and personal, on account of which he may become like God in his righteousness. Because he sees, therefore he hungers and thirsts. Shall not this seeing be associated with faith, which, as a seeing sense, sees the invisible and opens before him a realm on which he longs to enter and a righteousness which he must possess in order to do so? The emphasis here is on the hunger and thirst rather than upon the righteousness. The craving for righteousness is the essential thing. In possessing the hunger and thirst for righteousness, with the vision implied, is the next element of this righteousness manifested.

He is *merciful.* Mercy here is akin to, if it is not, compassion. What this man has received is mercy; as it continues to be bestowed, it becomes the reason why he should show it.

His appreciation and gratitude lead him to be compassionate. With his eyes turned from self and their upward look to God, he looks about him to surrounding conditions. Affronts from others become the occasion of heartache; too often the temptation to a retaliation that is not in accord with the spirit of righteousness. On every hand is wretchedness, misery, and need; a broken-hearted world awaiting that compassionate ministry which only he who has received mercy knows how to render. Mercy here becomes patience and forgiveness for the guilty, a compassionate forbearance with them, a tender sympathy with those who suffer, a helpful ministry to those in need. It excludes from the heart all vindictiveness and equips it with the spirit of Him who said, "Happy are the merciful." It opens the gateway to the mercies of God. Such mercy is the fifth element in the righteousness of the kingdom.

He is *pure in heart*. What is the meaning of this word pure? It is more than to be clean and spotless. It is the idea of being single or entire, unalloyed. Thus pure gold is that whose composition is without admixture with anything else, it is whole, all gold. So the pure in heart is he whose heart, which here stands for the mind, the will, and the affections, is single or entire toward God. The life is given over, in the whole of it, to him that he may dwell in it. Emptied of everything which would in any way share it with him, it is single in its devotion to him; consciously it is surrendered to him. The right of way is opened to him in this heart which, as poor, as mourning, as meek, as hungering and thirsting, as merciful, is now pure in the devotion of its all to him in the ready acceptance of his sway. Such purity constitutes the sixth element in this righteousness.

He is a *peacemaker*. The meaning here may include the idea of mending and reestablishing the broken relations between men or nations, by the manifestation of that peaceable spirit which is a discouragement to all quarrels and wars. My conviction is that here is demanded that attitude and effort

which seek to mend the broken and disturbed relations between God and man, and the hastening of that day of which the angels sang on that first Christmas morn. This peacemaker is he whose whole being thrills with that yearning spirit, that moved God to give his Son to seek and to save a world estranged from him. The peacemaker's effort is to lead men to be reconciled, that they may, at peace with God, know its joys. Fitted by his unfolding experience for this work, he seeks in passionate evangelistic endeavor to win others to God. Thus functioning, he not only is entitled to be called the child of God, but he also possesses, as a member of the kingdom of God, the last element of this righteousness. Because men are persecuted for righteousness' sake, we are not to think of persecution as constituting another element of it. No additional personal trait ensues from persecution. Hence we have but seven, and not eight Beatitudes.

What are the purposes and nature of this righteousness? This righteousness is not possessed for the uses of the possessor, but for the definite purposes of the kingdom. The traits of this righteousness serve to fix his relation to the world. Possessing them, he becomes as the salt of the earth. They enable him to bring into the world those saving, sweetening, and zest-producing qualities by which men are saved. They fit the world for the reception of the King and his kingdom. The further purpose is set forth in the figure of light. True our Lord says of himself, " I am the light of the world," but this is in another place and connection. Here he says, " Ye are the light of the world." In the claim for himself, he does not mean to abrogate the relations in which those possessing the righteousness of the kingdom stand to the world. In this righteousness he shines through them, and as they shine they illumine the world, dispelling its spiritual darkness; they reveal to it the true and better way of life; they bring the glory and power of that light for the strengthening and adornment of life into the realization of the ideal of God.

This righteousness must not be regarded as something new, introduced to set aside the old religious order given of God. Its purpose and ministry are not to destroy that order, but to complete it in the will of the Righteous One. This righteousness was prefigured in the Law and the Prophets, it is the full expression of what was foreshadowed in them. It is these come to their bloom and fruition. Such a righteousness differs from that conception of it which had grown out of the traditional interpretation of the Law and the Prophets. Pharisaism was the expression of this traditionalism, and claimed for itself a righteousness which it conceived of as giving right of way into the kingdom, and constituting those possessing it to be the children of Abraham and the heirs of the promises of God. The Lord says that the righteousness of the kingdom is of another sort from that of the Scribes and Pharisees. Theirs, the result of their traditional interpretation of their Scriptures, had congealed into a legalism which was outward and mechanical. It was the perversion of the idea, the spirit, and the intent of the Law; and consisted in the observance of forms and ceremonies, an elaborate ritual that had grown out of the traditions of their fathers as they sought to interpret God and his will. A stern literalism had usurped the place of that spirit and intent which are embodied in the Law; so it was of another sort, different from the righteousness of the kingdom, and certainly no passport into it, neither into its membership nor its privileges.

The righteousness of the kingdom goes beyond the mere outward acts of the individual, down into the very foundations of his being, and cleanses and purifies these; setting right the thoughts, the motives, the intents, the desires, the springs within the man, before ever they find outward expression in either word or deed. This difference the Master illustrates in his expositions concerning murder and anger, adultery and impure thoughts, the sacredness of marriage and the evil of divorce, oaths and the necessity for absolute truthfulness of

speech, revenge and the requital of injuries, love for all men, enemies as well as neighbors or friends. However one may restrain himself and abstain from the commission of these violations of the law in outward deed, he is not guiltless, if in his mind and heart these things have been present and harbored. If you think or feel murder in your mind and heart, you are guilty of the intent to murder, even though your hand be not stained with the blood of another. To experience lustful desires toward a woman is to be guilty of adultery. An extenuating attitude of mind toward divorce, save for the one cause, is to prostitute marriage into adultery. Lightly to esteem the integrity of one's expressions, so as to feel or think that one's words must be reenforced by oaths, or to be careless about the expression of exact truth, is the violation of both the third and the ninth commandments, and to be guilty of falsehood. The retaliation which gets even by striking back, no matter in what way, indicates a mind and heart unsurrendered to Him who, "when he was reviled, reviled not again"; and it emphasizes the guilt of revenge. When we love only those who love us, we wound the great heart of love, which loves all alike, both enemies and friends; we misinterpret the relation involved in the word neighbor, for our neighbors are any and all who need the loving ministries of our heart's love; and we are unloving and guilty of the whole law. This righteousness is inner and spiritual, the fruitage of that meekness and mercy and purity of heart which begin in being poor in spirit and end with becoming peacemakers. It springs within and flows forth in those outward streams of conduct which adequately express the will and way of our Lord. No wonder he said, "Unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the kingdom of heaven."

We next consider the *relations of this righteousness*. These look in two directions, first Godward and then manward. The Godward relations express themselves in three ways. The

first is in that singleness of devotion to him which constantly seeks his approval. All is done unto the Lord and not to be seen of men. So it avoids the ostentatious display of itself. Even the right hand does not know what the left one does. Its good deeds, its charities, are performed as unto the Lord and not unto men to be seen of them. It leaves to God to bestow the recompense. It prays in the simplicity of that approach which seeks fellowship with God, as a child with its father, and not by the lengthy petitions by which the gentiles seek to move him to hear and answer. Looking to him as the heavenly Father, it prays that his name may be hallowed, that his kingdom may come, that his will may be done on earth as it is in heaven; and then it asks that its needs may be supplied, keeping in mind that only as it forgives can it look for forgiveness for itself. It fasts cheerfully and joyously as unto the Father, and not for men to see. Every one of its exercises is done as if only God and the man stood alone, yet together in their relation as Father and child. Honor from God and not from men is the quest, as the man seeks God's exaltation in the relations of life. Next, its trust is in God. Therefore it does not lay up stores of wealth for itself, to trust in them. Because it sees that wealth is uncertain in its tenure, that it tends to burden and enslave, its effort is to possess that clear vision, undimmed by the lure and glare of the world and its things, which learns how to treasure the wealth of being in right relation with God. It cherishes these riches in the heart, that it may escape the bondage into which things bring men and may be free to serve the Father in the implicitness of its trust. For this reason it never worries or frets, taking anxious thought about what it will wear or how it will be fed; nor indeed for any of the physical necessities of life. Because its eye is single and clear toward God, it sees that he knows that we need these things, all of them, and that as our Father he will provide. To nurture and sustain his children is his business and concern. So this righteous one puts

his trust in him, with never a care or an anxiety about these earthy things. Lastly, this righteousness, in its Godward relation, makes God's kingdom and righteousness its chief aim. It exercises its perceptions to discern the relative values of things. In its discriminations it chooses and puts first things first. Having made this choice, it sets itself to work to the possession not only of membership in the kingdom but the realization of its righteousness in the relation it sustains to God.

The manward relation of this righteousness is manifested in a spirit which avoids all censoriousness. It does not criticise and condemn others, neither does it pass judgment on them. In consideration of its own sins and shortcomings, it sees in itself so much to be deplored and corrected, that it does not have time nor the inclination to pass judgment on another. What it looks upon with its clarified vision is those things which tend to destroy its contacts with God; so it sees in others those who are in need of the same helpfulness and sympathy which it craves for itself. The holier-than-thou spirit may do for hypocrites, but it finds no place in the life of him who seeks to realize the righteousness of the kingdom. On the other hand, the member of the kingdom must learn to discriminate concerning this righteousness, in his relation to others, and not esteem it lightly or manifest an attitude which tends to cheapen it. While he may not judge another with censorious spirit, yet he may find it necessary to withdraw lest holy things be profaned by that other; for sacred things must not needlessly be exposed to persons wholly wanting in appreciation, and sure to reject them. It is easy to be censorious and careless of sacred things. It is difficult and means a great struggle not to fall into this error. But every difficulty of this sort is resolved by prayer; therefore " Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Your heavenly Father is more willing to bestow good things than any imperfect earthly parent, however desirous the latter may be to do so. In this assurance of answer,

righteousness fulfils its relation to others by praying concerning the difficulties which arise. Thus prayer enables one to manifest this righteousness in the practise of sympathetic helpfulness instead of censoriousness and harsh judgment, in the exercise of that discriminating wisdom which guards sacred things from profanation, and makes possible the fulfilment of the Golden Rule. Here is revealed the pinnacle to which this righteousness attains in the application of it in our relations toward men. As the member of the kingdom reaches this point he has realized its righteousness, and the Law and the Prophets find their fulfilment in him. It is to this that God has been unfolding his will in the ages past. For this, in the fulness of time, was his Son manifested, to make such a righteousness possible.

As a conclusion, there are certain exhortations based on this presentation of the kingdom and its righteousness. The first of these, besides being an exhortation, is also an invitation to enter into the kingdom. It is true the gate is narrow and the way is contracted, but they who find it come into life; while those who go through the wide gate and along the broad road are led to ruin. To follow the multitude may be along the line of least resistance, because more in accordance with the demands of our carnal natures which love to go with the crowd; but this means destruction. Over against this inclination is a gracious invitation. To accept it means struggle, with difficulties and trials. There may not be much company along the way, but the destination is life eternal. Therefore come, enter in. The second exhortation is to be on our guard against false prophets or teachers, who are outwardly clad in sheep's fleeces, but under the disguise are ravenous wolves. They are to be known not by their appearances, but by their fruits. The poisonous purposes of their lives can result only in that bad fruitage which at once makes them easily recognized—they come really to rend and devour; beware of them. Lastly, build your life and character in righteousness, not upon your pro-

fession of His name as Master, nor upon your good works, which may have been done in the thought that such a course will win his approval. He calls such the doers of wickedness and bids them to depart, saying, "I never knew you." Build rather on that obedience to his teachings, which hears and acts upon what he says. Such an obedience becomes the foundation on which to build a life and character which withstand the tests of time. The disastrous fall of a life, swept to destruction, because not founded in obedience, is the tragedy of a soul. It is the reason for the exhortation to hear and do the things which he has spoken concerning the kingdom and its righteousness.

Turn to Matthew's comment on the occasion. "The crowds were filled with amazement at his teaching, for he had been teaching them as one who had authority, and not as their Scribes." With the multitude we have been listening to the voice of authority. The King Eternal, God's own Son, the final and infallible authority, has spoken to us, revealing the nature of his kingdom, the characteristics of its members, and the righteousness possessed by those who enter.

THE ROMANCE OF ARCHÆOLOGY—THE STORY RETOLD

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When so many new and interesting facts and objects have been turned up by the researches of scholarly explorers in Egypt, Mesopotamia, and other parts of the Orient; when schools have been established for carrying systematically forward the work of exploration, it may not prove amiss to recall the early and very romantic beginnings in this now rich field of learning.

The popular conception of a romance is that of a strange adventure or a series of interesting events with a delightful outcome. In this sense the element of romance has attended most of the enterprises of history as they have moved forward from conditions of barbarism to civilization, from ignorance to knowledge, and from superstition to faith. For twenty years Newton struggled with the problem of the motion of the heavenly bodies and came out with the law of universal gravitation. For fourteen years Columbus sought means for navigating the Western seas and gave us a new world. Cyrus W. Field labored for fourteen years to lay the first submarine cable. In that severe task he lost his fortune, wrecked his health, and was suspected of being insane, but the value of the results can not be computed. What was hardship, drudgery, and slavery to those brave and patient toilers is now held in high and grateful appreciation and enshrined with a halo of romance.

The purpose of this paper is to signalize the romance that began in a ditch.

To appreciate its significance let us recall that up to one hundred years ago our most ancient history could not be corroborated beyond one thousand years before Christ. And if

we apply to history the first canon of historical criticism, namely, that all history must be established by contemporaneous documents, we shall have to admit that apart from the archæological discoveries of the nineteenth century, our oldest history goes back only to four or five hundred years before Christ. It is true that we have much that passes for history which takes us back a few hundred years earlier, but is based largely on myths and traditions that fail of historical credence. We have the works of Josephus, Berosus, and others, who claim to present records from antiquity, but the best critics tell us that they are largely compilations of second- and third-hand matter and are mixed with masses of fact and fiction from undetermined periods of the past to such a degree that they can not be accepted as trustworthy.

Now all is different. The once mythical Troy, the ancestral home of Æneas and the Roman race, has been located, uncovered, and much of its history read in the light of the ample yield of pick and spade. The Labyrinth of Crete has been forced from fiction to fact. In Bible lands, many places once thought to be conjectural are now as clearly before us as those of modern times. In most any of our larger museums we find ourselves as much at home among civilizations, once long lost to history, as we are familiar with the scenes of common daily life.

The history of archæology began with Napoleon's campaigns in Egypt. In 1799 a French engineer, while excavating at Rosetta near the mouth of the Nile, uncovered a stone which had never been seen by any one then living. This Rosetta stone is in the British Museum. It is of black granite, retains its high polish, and the finely engraved characters on its face are still clearly legible. It measures three feet nine inches in height, two feet four in width, and eleven inches in thickness. At the top are fourteen lines of characters recognized as the same as those everywhere seen on the monuments of ancient Egypt. Below these are thirty-two lines of another

form of writing unknown to any living man. But below these are fifty-four lines in Greek familiar as a modern Greek manuscript. Twenty-eight of these lines are complete. They tell the story of the stone, how, when, by whom, and for what purpose it was set up. It was conjectured that the two unknown inscriptions above the Greek told the same story. On that assumption the value of this strange monument would be of priceless value if only the two upper inscriptions could be translated. At a glance it was seen that this stone held the key to all the widely extended hieroglyphic literature of ancient Egypt, which, engraved upon tombs, temples, and monuments, and written upon burial robes and mummy caskets, impresses the casual observer as being almost as abundant as the literature of modern journalism.

The surrender of Alexandria to the British in 1818 transferred the Rosetta stone to the British Commissioner, Sir W. R. Hamilton, who was himself one of the foremost scholars of that day. He had it transferred to the British Museum in London.

Now for the task of translation. Twenty years had rolled by and the secrets of the Rosetta stone were yet unlocked. Champollion, a French scholar, skilled in the ancient Coptic, was at work at the task of getting into the heart of those two upper inscriptions. At last the secret was discovered. Those inscriptions were read and at once the long-lost literature of old, old Egypt was accessible to the world. Within thirty years after the discovery of this Rosetta stone there came into clear light the history, the manners, and the social customs of a mighty people who antedated the extreme claims of Old Testament history "by more than three thousand years." Granting that the earliest portions of the Old Testament were written in the twelfth century B. C., then it is three thousand years younger than the oldest records of Egypt. The disclosures made by the Rosetta stone grow in grandeur with each passing year, and the end is not yet. Where ruins and deso-

lation have obtained for an undetermined past, and where beneath sand dunes and hills have lain the remains of glories forgotten, we now catch visions of mighty civilizations that succeeded each other as the waves of the sea and extended over incredible periods until what we call modern history is but a pulse-throb in the lapse of that duration to which our race belongs. The obelisks and columns, the broken temples and silent mummies of old Egypt, have found a voice and speak forth their messages of light to the scholarship and learning of an astonished and grateful world. Their designers and builders perished thousands of years ago, their monarchs lie silent in their tombs or in our museums, but the testimony of their lives and the light of their civilizations abide, unchallenged, chiseled in imperishable rock.

From the bright noonday light of which the Rosetta stone is the central sun, we now pass into the twilight dawn of another age where the obscurity of the centuries has held the secrets of history from the knowledge of man.

It was in 1808, nine years after the discovery of the Rosetta stone, that a young English cadet, Mr. C. J. Rich, was sent by his Government to Bagdad on the plains of the Tigris. There he became interested in the old mounds of the country and made serious attempts to explore them. In the great gullies, cut by centuries of rain and storm, he gathered vast quantities of small bricks like those gathered by travelers from the plains. He was soon convinced that they were washed from ruins worthy of investigation. Nothing was done, however, until 1842, when France sent P. E. Botta as consul to the city of Mosul on the upper Tigris. Botta was an archæologist, and for that growing science he had a passion. Across the river from the city he was attracted by a long range of mounds which he believed covered the ruins of ancient Nineveh. Accordingly he procured a company of natives and began to excavate. He was soon persuaded to pursue his plans twelve miles farther north. This he did, and sinking his first shaft

he struck a wall only a short distance below the surface. It proved to be the side of a large room whose walls were wainscoted and sculptured with large slabs of pure alabaster and upon which were panoramic scenes of battles, sieges, triumphal processions, hunting parties, and all executed in bold relief. He noticed that on those slabs were the same characters that Mr. Rich had recognized on the little bricks in the gullies nearly thirty years previously. Botta was wrought to the highest degree of excitement and joy. He went on with his excavations and uncovered other rooms, halls, and chambers by the acre. They were adorned with gods, fairies, demons, dragons, and other strange images of colossal proportions and exquisite finish. He faced an unknown race and was surrounded by startling evidence of a long-lost and glorious civilization. It transpired later that he had discovered the palace of the great Sargon who reigned 722-705 B. C. Archæologists now tell us that it was possibly the most magnificent palace the world has ever seen, and that it covered more than twenty-five acres. Many of the treasures of this find are now in the Louvre in Paris.

When we recall that for nearly two thousand years these mounds lay undisturbed this becomes a strange story. Xenophon with his famous ten thousand marched this way but had no idea what the mounds contained. It was the site of the ancient Nineveh, once the proud and powerful capital of a mighty empire.

We have now the two essential features of progressive archæology, that of excavation and that of translation. Of the one Botta is the acknowledged pioneer and the patient Champollion with the Rosetta stone takes the lead in the other. The doggedness of British push and enthusiasm prepared the way, and the patience and perseverance of French scholarship did the rest.

But what about the literature of that wonderful find at Nineveh? The inscriptions were of a language unknown.

There was no key nor clue by which their meanings or messages could be disclosed. Every stroke of the spade turned up tablets and cylinders in vast quantities, whose wedge-shaped characters were as clearly cut as if formed yesterday. Oh for another Rosetta stone to unlock the long-lost literature of the Tigris and Euphrates as that at St. Julien had unlocked the old civilization of the Nile!

Shall we say " It so happened," or with a more becoming reverence, shall we not say that the hand of a Divine Providence was again leading another young Englishman to secure for the world the key for unlocking the long-lost languages of the Mesopotamian valley? It was in 1835 that Henry C. Rawlinson, an English officer in the Persian army, found himself encamped among the spurs of Zagros mountains. The country was of little importance and hardly known except locally. But true to his English training, Rawlinson was ever alert for new discoveries and ready for new adventures, and became intensely interested in a smooth, perpendicular face of a neighboring mountain that rose from the level of the plains to the height of 1,700 feet. That mountain is limestone, and on that polished face Mr. Rawlinson noticed the form of a king before whom stands a long line of captives bound together with a rope. Adjacent to this group are several columns of wedge-shaped inscriptions. At once he resolved to get at them. They, also, are on the smooth, polished face of that mountain at the height of 350 feet above a yawning chasm. Beneath them, however, is a ledge of rock of the doubtful width of only fourteen inches. This was the only hope of attaining his purpose. On this narrow ledge he finally succeeded in placing a ladder which stood almost vertical and was with difficulty held in its place by a servant. From this ladder, pinnacled 350 feet above a yawning chasm against the polished face of an unyielding mountain, the imperturbable Rawlinson labored for four years in securing impressions of those strange characters. Subsequently it was discovered that

he had copied not one language but three. A careful study of the most ancient written literature of Western Asia led him to take the words " Darius," " Xerxes," and " Hystaspes " as keys for translation. These names appeared in a number of the inscriptions, and by ingenious guesses he arrived at the value of the characters of which they were composed, and by testing these values in other words whose meaning was not known, he finally succeeded in translating four hundred lines of the old Persian cuneiform inscriptions, and thus opened the way for reading the literature of the Mesopotamian valley as the Rosetta stone had unlocked the secrets of the literature of the Nile.

On the supposition that the two other inscriptions told the same story, scholars began at once to work at them. Soon the second tongue, the Median, was disclosed. Then the third series was brought to light, and the world was in possession of the language of ancient Babylon. So the stone by the river of Egypt and the mountain by the rivers of the East had at last found a voice and were speaking out of the silence of the generations, calling into life a new science, disclosing a wealth of light, long lost to the ages and ready to vindicate the truths and principles announced to the world through a Divine Revelation.

One step more. This was in 1887. Others of like character since then, are but duplicates of this one. It happened thus. A peasant woman discovers at Tel-el-Amarna three hundred small tablets engraved with the cuneiform writing of Babylonia. They disclose an extensive literature that obtained fifteen hundred years before the birth of the Christ. This was the literature of Egypt and of the nations of Western Asia at that time. It was the language of international correspondence, of diplomacy and of polite society, as much as French came to be in modern times. These tablets reveal the political and social conditions prevalent in the Asiatic dependencies during the later days of the Egyptian dynasties.

Among other names of places mentioned in those inscriptions are those of Gezer, Askelon, Jerusalem, Tyre, and Accho.

They show an extensive correspondence between the rulers of Eastern lands and the Pharaohs of Egypt. They are flashlights that reveal the possessions and the power of the mighty Eighteenth Dynasty. They reveal the political conditions that led to the power of ancient Egypt. Thothmes had pushed his arms as far north as the Tigris River and the mountains of Elam. So invincible were his forces that by some he has been called the Alexander the Great of Egypt. After his wars came to an end friendly relations were established with the peoples of Western Asia. Within twenty years after his death these relations culminated in the marriage of his great-grandson, Amenophis III, to an Asiatic princess. She was from among the prosperous people dwelling in the upper valleys of the Euphrates. Amenophis IV, his son, following the example of his illustrious father, likewise married a princess from the same country. These marriages introduced into Egypt the Semitic religion which was adopted by the Pharaoh as opposed to the religion of his people. This aroused the fury of the patriotic Egyptians who had for like reasons driven from their country, at an earlier period, the Hyksos Kings. Civil war ensued. At the same time the Hittites were advancing against Egypt from the North. They were not insignificant nomad tribes, as one might infer from the few references to them in the Bible, but were a mighty people and strong in war. At once the Egyptian Empire began to crumble and continued to grow weaker until it passed away with the Eighteenth Dynasty and a new house arose. This new house was that of Rameses I, and the doctrine of his reign was that of " Egypt for the Egyptians," and all Asiatics favorable to any other policy were exiled, reduced to slavery, or put to death. In the Tel-el-Amarna tablets we have therefore a wealth of information in the light of which we can understand

the political conditions of ancient Egypt that led to Israel's bondage and which culminated in the Exodus.

Among the many contributions of archæological research to the age through which we are now passing we have:

First, The immortal memorial of the patience, perseverance, and wonderful achievements of such young men as Champollion with the Rosetta stone, of C. J. Rich and P. E. Botta among the ruins of Nineveh, and of Rawlinson, toiling through four years of danger and exposure while securing the writing on the face of the Zagros Mountains. Along with these there are, of course, scores of others whose heroism and patience and successes are equally illustrious, and who are entitled to all the honors that scholarship can confer, and whose names will command the admiration and gratitude of all enlightened peoples for all time to come.

Secondly, The world now has a vast literature of ages and peoples long considered mythical. Scholars are now reading of kings and nations, of wars and political policies, of the rise and fall of civilizations that lived and flourished before Greece and Rome had come into existence. And the vast field has been touched only along its borders. In the British Museum alone more than thirty thousand tablets yet await the labors of the cuneiform expert. Who would not like to live when the translating is finished? What splendors of long-lost civilizations may yet be brought to light!

Thirdly, Through the discoveries and disclosures of this "Mummy Science" the Bible is read in a new light and lays hold on our imagination and faith with a power that startles us. Nineveh was a mighty city, with palaces that covered acres, with walls of stone that stand today as left by their unknown builders, adorned with statuary unsurpassed by that of any succeeding ages, and with paintings in colors that fires can not change nor water wash out, all bespeaking an artistic taste and skill possibly not found today anywhere in all the earth. Ur of Chaldess, the home city of Abraham, has been located

and explored, and much of its history has become as familiar to those who read as the events of a generation ago. It is found to have been a city of magnificent proportions, furnished with libraries, observatories, and schools for the same arts and sciences that compose the curricula of our modern institutions of learning. Abraham may have been a pagan, but evidence abounds that he was far from being a barbarian. The treasure cities of Egypt and the treasure houses built by the Hebrew slaves have been identified and accord with the brief references to them in the book of Exodus. The Hittites are found to have been a mighty people, rivaling the Pharaohs in power, and the social life and political policies of those long-forgotten nations were in many respects not unlike those of the times in which we are now living.

We read that Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed, and in the light of recent research and remembering that he was for forty years a prince in the house of Pharaoh, we have to conclude that he was not only fitted to accomplish all that stoutest orthodoxy claims for him, but that he was also amply qualified for the labors of social organization, and furnished with a knowledge of the contemporary learning only dimly indicated by the brief records of the Hebrew Scriptures.

Therefore, grateful to the archæologist for the vast and romantic fields opened for the investigation of the world's best scholarship, his advent is welcomed into the fold of our noblest sciences. To him we are indebted for a larger faith into which the world's best thinking seems to be quietly but surely emerging. Where doubts yet remain they must be taken to be not those of men who oppose or deny the truth of a Divine Revelation, but rather the cautious hesitation of those who refuse to accept the arrogant asseverations of a self-reliant dogmatism unless supported by facts. The pick and the spade have been passed up from the mill of toil to the temple of learning, and in our halls of learning may occupy places side by

side with the brush of the master or the sword of the deliverer. In lending their support to the teachings of a Divine Revelation, the monuments of a dead past become mute witnesses for a glorious future of clearer knowledge and a loftier religious faith. Burial shrouds testify to an age-long belief in immortality, and mummies lend radiance to our hope of the resurrection from the dead. More and more we are led to feel that the coming and going of empires, like the waves of the sea, are part of the eternal plan of Him who is the same yesterday, today, and forever, the unchanging and eternal God, the Creator of the worlds; and who, through faith in the Lord Jesus, is the Christian's divine Father.

EDUCATION IN RELIGION[1]

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THE words education and religion are symbols for ideas too complex for definition in a single sentence. They gather into themselves all the accumulated reflective thought during human history. They evoke the feelings stored up in the acquired culture of the ages. For words are attempted descriptions of human experience, and religion and education are distinctively human. Experiences were registered in conduct long before words and phrases were coined to describe them. Vocabulary simply captures a momentary bit of experience, isolates it, examines it, and makes it a permanent possession for reflective thought. By vocabulary the evanescent has become permanent, the disappearing has been arrested in its flight, the ceaseless flux of psychical processes has been stopped long enough to make a beginning in human culture. The first words coined to register experience for subsequent use reacted on the experience occasioning them, and modified subsequent experiences. Words and phrases become more than descriptive; they create new experiences that are termed religious or educative, if culture has advanced far enough to demand classification of feeling and ideas and acts. Both the history of religion and of education illustrate how words and processes are substituted for the psychical states that occasioned them. Words and phrases and formulas become subjects of study rather than the creative human impulses that originated them. The lexicographer, the grammarian, the rhetorician, the logician, the systematizer, usurps the place of the seer, the prophet, the poet. To know a sacred book is to count its words, parse its sentences, classify its ethical maxims and its doctrinal statements; to

[1] Address delivered at the Seventy-fifth Anniversary of Rochester Theological Seminary, May, 1925, and published in the Rochester Theological Seminary Bulletin, June, 1925.

know a religion is to date the chief dates in life of its founder, to tabulate its doctrines, to trace its influence in subsequent history, to enumerate its great epoch-makers in literature and in organization, to evaluate its place in a comparative study of religions. Inspired books are substituted for inspired persons; created products displace creative personalities; material forms obscure spiritual energies.

Fortunately, the seventy-five years of the existence of this Seminary have seen new interpretations of the old words " education " and " religion." Both interpretations rest upon an old pragmatic principle and an old philosophic conception. Results and ends are legitimate criteria in estimating values; and values concern human welfare. The worth of a man as an end in himself is the determining conception in present-day theories of education and valuations of religions. Seventy-five years ago only the beginning of the process which has issued in the modern educational ideal was possible. The catalog of this Seminary for 1851-52 reveals the situation. The material of theological education was limited to the Bible and Christian history and doctrine. In other words, the aim of education was institutional and vocational, rather than personal and cultural; the method was that of authority rather than of suggestion and inspiration. But the frequent use of the words critical and historical in paragraphs describing the courses of study indicates the change beginning to be felt in theological education. For example, the phrases " historical development and structure of the Hebrew language as exhibited in existing monuments," " sources of present knowledge of the Hebrew language," " origin and character of the form of the Greek language in the New Testament," " history and critical nature of the ancient versions of the Scriptures in the Aramæan, Greek and Latin Languages," " critical examination of the Prophecies relating to Christ and the Church," indicate the direction which the stream had already taken. By such announcements from such competent scholars as constituted the first Faculty

the founders of this Seminary three quarters of a century ago pledged themselves to a method and to a content of education serviceable to the generation to which they ministered. The principle then announced has been consistently maintained, but the extent of its application to method in general, and to curriculum in particular, was not then foreseen. New suggestions concerning aim of education in a world becoming increasingly democratic and new materials for a curriculum were too recent and increasing with too great rapidity to find place in the curricula of the most celebrated institutions of learning.

The psychological movement in education culminated in Froebel who died in the year in which Rochester Theological Seminary issued its first catalog. And to Froebel, building upon Pestalozzi and Herbart, all modern education is indebted. Instruction is designed to elicit self-activity, to the self-realization of highest possible personality. But personality is not won in isolation. So that education is a social process. In the individual and in society there must be unity and continuity. All forms of the self develop conjointly and issue in cultural stores for self and for others. Work and play have educational value, for they are concrete expression of ideas. They contribute to the formation of habits and fixity of character. In short, the aim of education is to give life and to give it more abundantly. To do this requires a thorough knowledge of the child and of the sort of materials that will interest and hold attention and motivate conduct. Froebel thus laid the ground work for all the mechanism that now appertains to religious education in the narrow sense. For an instructive contrast compare the latest issue of the catalog of this institution with the first.

Again, the present-day conception of religion as subject matter appropriate for a curriculum did not exist seventy-five years ago. Then the main concern was the Christian religion. Other religions existed, but no just valuations were placed upon

them. Even Voltaire could scoff at Mohammed as a conscious deceiver. Only a decade before 1851 did Carlyle illustrate in his lecture on "The Hero as Priest" the possibility of a sympathetic estimate of a founder of a non-Christian religion. The keenness of historical insight and the verisimilitude of psychological portraiture made it impossible thereafter to regard the epoch-making Arab as either a fanatic or an impostor. It was the first attempt to estimate Mohammed's career, both in its failures and in its success by the historical and critical methods, but it could not remain the first. This first eloquent appraisal in English of a faith wholly foreign to that of the lecturer revealed the humanizing possibilities wrapped up in unprejudiced study of the world's great religions. But we had to wait for the spade of the excavator and the genius of the decipherer to reveal ancient literatures. Indeed how securely incredulity and positive disbelief threatened to block the path to fellowship with millions of our fellow men is illustrated in the endeavor of a professor at Dublin as late as the year 1838 to prove that Sanscrit language and literature were forgeries by Brahmans on models of Greek introduced into India after the invasion by Alexander the Great. But Rudolf Roth's book, issued in 1846, "On the Literature and History of the Veda," opened up a new world as truly as did Columbus' discovery of America; and during the years of the existence of this institution of theological learning, the Sacred Books of India, of China and of Japan have been made accessible to all occidental peoples in thoroughly trustworthy editions. The result has been a wondrous modification of both the content and extent of a theological curriculum. For illustration compare again the first catalog of this Seminary with its latest.

In consequence of highly specialized studies in both the history of religion and the psychology of religion, it has become clear that no single ethical faith can be judged in isolation. The unity of the human race is something deeper and more

significant than unity of species. Any single social religious experience is at bottom identical with any other; the same human emotions are evoked whether appeal be made to Marduk or Astarte, to Siva or Vishnu, to Allah or Jehovah. The same needs are thought to be satisfied by whatsoever object of worship. Confidence is assured that the god approached exists whatever his character is conceived to be. In brief, the most thorough-going survey of universal religious experience can find no more exact words to describe the facts than the familiar ones: " He who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him."

Christianity, then, cannot be judged in abstraction from the common racial experience of which it itself is a specific form; and its place in racial history determined by those values that make for continuity and perpetuity in racial permanence. The consequence is that Christianity is entering upon its final stage in the development of religion. But it is not religion that is developing but man. Religion is only abstraction for thought, like education, or economics, or philosophy. It is man with certain experiences called religious that has emerged from the past to the present-day worshiper of the God and Father of our Lord Jesus Christ, and throughout the whole *continuum* the vital and essential elements in progress are not organizations, nor creeds, nor ceremonies, nor sacred scriptures, but the psychical factors that created ritual and creed and book and social structure.

But psychology has a biological basis, so that today Christianity, like every other religion, is construed functionally. It can vindicate itself as an essential factor in human progress only on condition that it mediates abiding and compelling values. And history registers the facts that man is irresistibly drawn towards a moral goal of his own creation; that this goal, whatever its relative worth, has been erected by another than himself; and that he is ever falling short of realizing the best he knows. This has become the supreme problem and

paradox of life. In attempting a solution man has abstracted one set of experiences, analyzed them, and labelled them ethics; he has dealt likewise with another set and called them religion; and still another he has tabulated education and has elaborated a social machinery to teach both ethics and religion. He has found that somehow these abstractions are as vital to him as life itself; that they are his life. He functions as a human being just because he is moral and religious and educable. He knows that moral duty imposing obligation and moral goodness inviting acceptance are the two undoubted deliverances of his consciousness. In his reading he finds that the ablest speculative thinkers believe themselves to possess the idea of absolute goodness more certainly than any other idea of absoluteness whatsoever, and that human progress has been due to belief in eternal and universal validity of the difference between right and wrong. So imperious is this distinction that man challenges the existence of any God who does not do right. That is, the contents of the most worthful life are ethical. Perfect moral personality is the goal man has set for himself. His religion is the conviction that this supreme value will be realized some day, that it endures through all the natural and historical changes of the universe. It is then his task to invent a process by which the moral and the religious shall be maintained. The process will not confuse things that differ, will not substitute means for ends, will not subordinate the Good to the instrument by which it is attained. Education is for a purpose; religion is for a purpose; morality is an end in itself. The ideal Good of Ethics is the God of Ethical Religion. But an ethical religion is a founded religion; and in founded religions the moral judgment has matured enough to criticize and modify or reject older religious ideas and practises. In such cases, faith as primitive credulity, that is, faith as simple presentation and acceptance, has no place. For the founder secures followers on the basis of their own discrimination between ideas presented. The appeal is always to personal choices freely

made. This is true of the origin of even Mohammedanism. Witness the first pledge of Akaba when twelve Arabs pledged themselves to a new allegiance: "We will not worship any but one God; we will not steal, neither will we commit adultery; nor will we kill our children; we will not slander in any wise; and we will obey the prophet in every thing that is just." The religious founder has value only because his followers can appreciate the moral good he mediates. But the great ethical religions owe their existence to founders who were accepted as mediators of the Unseen Power to satisfy human aspirations and meet human needs. Man's moral nature demands a moral God; and only a moral God can issue commands that men cannot but obey. The moral feeling of oughtness is always construed as a divine imperative. Conscience is always interpreted as the voice of God in the soul.

Fortunately, two great literatures extending through centuries, the products of a single people, both alien to the land acquired for their development, have been preserved as witnesses of the interrelationship of ethics and religion. In India Varuna, to whom the earliest hymns of the Rig Veda ascribe some noble ethical attributes, did not become a deity demanding righteousness rather than ritual, purity of heart rather than cleanness of body. In fact, no single Vedic god became permanently supreme, for all the deities were too much alike; each was too indefinite, too impersonal. Divinity disclosed itself in varying manifestations of the physical universe, not in the human spirit. Man himself was conceived to be a part of nature, hence no ethical will reckoned supreme. Deities are not closely enough connected with social life and historical processes; hence no monarchical pantheon developed with one god as ruler over others. It is probably not an exaggeration to claim that the inherent ethical impulses of the Indo-Aryan were stifled by the educational method and material and aim of Brahmans. At any rate, teachers did incorporate into the text of the Rig Veda the verse: "The Brahman was his

(Purusha's) mouth; the Rajanya was made from his arms; his thighs became the Vaisya; from his feet the Sudra was produced;" and thus give divine sanction to an inhuman caste system; teachers did make permanent in Indian culture the belief and practise, "Verily, there are two kinds of gods; for, indeed, the gods are the gods; and the Brahmans who have studied and teach sacred lore are the human gods"; teachers did lower the status of womankind in Indian society, when, in the name of religion they formulated the rule that a man must not eat with his wife: "Hence let him not eat in the presence of his wife; for from him who does not a vigorous son is born; and she in whose presence he does not eat bears a vigorous son"; teachers did originate the cruel law of child-marriage and incorporated it in the earliest Hindu Law-book: "A girl should be given in marriage before puberty"; teachers did fasten upon Indian thought the idea of one impersonal Reality, an unreal phenomenal world, transmigration, karma, and release through ascetic withdrawal from ordinary social functions; teachers did make it possible to regard Sankara's prayer the model prayer for an Indian saint: "O Lord, pardon my three sins. I have in contemplation clothed in form thee who art formless; I have in praise described thee who art ineffable; and in visiting shrines I have ignored thy omnipresence"; teachers did compile the simple earliest hymns of praise, spontaneous expression of wonder, and awe, and adoration, into a collection as text-book for ritual and theology, and by all the arts of social education and personal authority, developed schools and systems of philosophy to perpetuate and interpret their own speculations as divinely authoritative. India, isolated from the rest of the world by mountain barriers and shallow seas, has been a schoolroom where religion has been successfully taught as far as the technique of instruction goes. Teachers have been fertile in imagination, resourceful in invention, devoted in purpose, tireless in activity. The result is a people actually more moral than their gods, and early Buddhism

is attestation that a theoretically godless man has become the founder of a new religion. He could not have became so had he not illustrated in himself the reactions of many against tyranny of organized religion over thought and conduct and its disregard of human welfare. Buddha's personal appeal to the most obvious and to the most permanent in human nature made it possible for millions in India to substitute a personal object of worship for the impersonal All of the philosopher and for the non-personal aspects of the physical universe. Buddhism had ethical values for India that subsequent Hinduism incorporated in their belief in personalized incarnations of the divine; and outside of India reenforced the purely ethical teachings of Gautama by appeal to religious aspiration natural to the human soul.

The net result in India is a native culture wholly incapable of regeneration from within. Its religion and its morality have been divorced by inadequate conceptions of their relation to each other.

The Hebrew literature illustrates another development. The early Hebrews selected one God out of many, and plighted troth to him as bride to husband; forsaking all others, they pledged loyalty to Jehovah alone. Their choice of him was his character. He was worthy of praise and of veneration because of his personal activities on their behalf.

> Who is like thee among the gods, O Jehovah?
> Who is like thee, glorious in holiness,
> Fearful in praises, doing wonders?
> Thou didst stretch forth thy right hand,
> The earth swallowed them.
> Thou hast led in thy mercy the people that thou didst redeem;
> Thou hast guided them in thy strength to thy holy habitation.

Personal relationships of husband and wife, parent and child, teacher and pupil, ruler and subject, are the constant figures to illustrate the Hebrew conception of themselves and their God. One example only need be cited:

When Israel was a child, then I loved him,
And out of Egypt I called him to be my son.
The more I called to them,
The farther they went from me;
. . . . . .
Yet it was I who taught Ephraim to walk;
Taking them on my arms;
But they knew not that I healed them.
. . . . . .
And my people are bent to backslide from me;
Though the prophets call them upwards, not even one
strives to rise.
How can I give thee up, Ephraim?
How can I let thee go, Israel?
My heart is turned within me,
My compassions are kindled together.
I will not execute the fierceness of my anger,
I will not turn to destroy Ephraim:
For God am I, and not man;
The Holy One in the midst of thee.

By such anthropomorphic representation of their God and by confident belief that he was the Holy One in their midst, the divine discipline of Israel through centuries of social experiences of war and peace, famine and plenty, victory and defeat, led to the incomparable ascription of praise:

Jehovah, thy mercy is in the heavens,
And thy faithfulness unto the clouds.
Thy righteousness is like the mountains of God:
Thy judgments are a great deep:
Man and beast thou dost save, O Jehovah.
How precious is thy loving kindness, O God;
And the sons of men may trust in the shadow of thy wings.
They shall be fully satisfied with the abundance of thy house;
And thou shalt make them drink of the rivers of thy pleasures.
For with thee is the fountain of life;
In thy light shall we see light.

By educative processes in Israel through symbol, through national vicissitudes, through prophetic interpretation of cli-

matic and social phenomena, through guidance of its ethical leaders, it came about that moral good outweighed physical good. One who had learned to discriminate between values could say:

> Thou hast done well with thy servant,
> O Jehovah, according to thy word.
> It is good for me that I was afflicted,
> That I might learn thy statutes.
> Better to me is the law of thy mouth
> Than thousands of gold and silver.

And the law of the mouth of Jehovah of Israel, that has outlasted temple and nationality and has become the law of God for all the families of the earth, is:

> He hath told thee, O man, what is good;
> And what does Jehovah require of thee,
> But to do justly, and to love mercy
> And to walk humbly with thy God?

Thus, Israel has become the world's tutor in righteousness, and the world's admiration in religion because it joined man and God in identical social relations. To sin against man is to sin against God; to despise man is to despise God; to offer an acceptable ritual service to God is to be kind to poor and afflicted, to keep oneself undefiled in an immoral environment.

This possibility was actualized in One who inherited the moral and religious ideals of his people. A child reared in a family remarkable for its moral purity grew from infancy to young manhood, winning the favor both of God and man. In matured adult life he obeyed the call of the best he knew, and gave himself to a life of serviceable love to his fellows. The same educative process in Israel that prepared him prepared also devout ones who were waiting for consolation and burdened ones ready to respond to any one that had the grace and power to say, " Come to me, all ye that labor and are heavy laden, and I will give you rest." Eager for values that had

not been satisfied even by the righteous John the Baptist, a few sought the companionship of the recently baptized Nazarene, and found him so satisfactory to their needs that they forsook the righteous herald to remain with the recently discovered teacher. He attracted attention; he excited appreciation of new values; his deeds stimulated feelings of wonder, of admiration, of awe; his words had strength, attractive power, and an inexplicable ring of authority. In short, he became to them a problem,—a problem that suggested a power other than human. Both the problem and its solution are given in the unexcelled biographical portrait: "Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed by the devil; because God was with him."

Satisfactions of experience transcending all prior satisfactions came directly from the new teacher anointed of God. They could not be continued except by continued association with him. So that Jesus became an end in himself for the values he mediated. "Lord to whom shall we go? Thou hast the words of eternal life." When such a one as Jesus appeared to the few as the good to be prized above all else, even life itself, it is not surprising that Jesus and those few are equally described as the light of the world. Only moral excellence is the world's illuminant. Human progress has been due to the few who enthroned the character of God revealed in Jesus as their moral ideal and dynamic. Ascription of praise to Christ as to God is testimony to the Nazarene's power to meet the deepest and the permanent needs of humanity, and therefore worthy of the best his followers feel toward him and the highest they can think about him and the utmost they can do for him.

This marvelous achievement in ethics and in religion was effected by Jesus Christ. It is the miracle of educational history. To find an answer is to find the secret of effective education in religion. The secret lies in the person of the teacher. He illustrated in himself the ideals he proclaimed. He did not

suggest lines of conduct he refused to follow; he constructed no metaphysics that could not be illustrated in social relations; he formulated no theories that could not be demonstrated in life. He lived as though he were at home in a world which was his Father's house; there were no perplexities for him, though he saw evils in abundance. He knew that sparrows died of hunger, were devoured by hawks, and killed by storm, yet the Father feeds them; he knew that grass was trodden under foot and burned as fuel, yet the Father makes it grow and clothes it with beauty; he knew that men were cruel and unjust and murderous, yet the Father sends rain and sunshine upon all; he knew the problems in social life, yet he could pray: "I thank thee Father, Lord of heaven and of earth."

It is no wonder that his followers educated by his example and by his conversations came to think of God as none other than the God and Father of their Lord Jesus Christ. This conception of God gave them a new religion—a new conviction that "God will supply all your needs, according to his riches in glory, in Christ Jesus."

He who is the way, the truth, the life, invented no new educational material, devised no new pedagogical theory, elaborated no new devices for easy and effective instruction. The land he lived in was his schoolroom; the literature and the history of his people, sky and earth, bird and flower, health and sickness, wealth and poverty, success and failure, sin and righteousness, death and life, were his materials; character that will outlast any conceivable catastrophe was his aim. To him to teach religion was to give his disciples his own view of God, and his own view of man, and his own view of their relations. He became the unification of the ethical Good and the Christian idea of God. God and good find their actual historical manifestation in Christ the sinless Son of man and the glorified Son of God.

The uniqueness of Christ is his moral excellence; the uniqueness of Christianity is the moral character of its adher-

ents. Only those who care enough about righteousness to know the lack of it to be the deepest want and the attainment of it to be the highest satisfaction, can think of Jesus of Nazareth as his earliest followers came to think of him. They sang praises to him as to God, because he and none other had given peace that passes understanding and had granted eternal life.

This educative process by the matchless teacher in religion is the one bequeathed to his followers. To be able to rid the world of sin, his followers must be in the world as he was; must be as sure of their divine vocation; must be as convinced of their specific function; must be as willing to adopt his method of personal exemplification of what it is to be one who goes about doing good, casting out evil. Then, the world will not question that they are anointed of God. Education in Christianity is the process of recreating the sentiments and enthusiasms and loyalties experienced by the earliest Christians. "As the Father has sent me, I also send you. And when he had said this, he breathed on them, and said to them, Receive the Holy Spirit. Whosesoever sins ye remit, they are remitted to them; whosesoever sins ye retain, they are retained." Educational method in religion is that of impartation of personal character by association—the outgoing of the overflowing richness in personal moral worth to others.

ARCHÆOLOGICAL AND CRITICAL NOTES

RECENT EXCAVATIONS IN MESOPOTAMIA

In the spring of this year, while in Iraq as annual professor of the American School of Oriental Research, I had opportunity to conduct some excavations near the city of Kirkuk. These, though lasting a little less than two months, brought such good results as to shed new light upon a dark historical period and upon a people of which we knew very little.

The excavations at Kirkuk have been started without the long preparation which usually precedes such undertakings. While I was in Baghdad, the authorities of the Iraq Museum notified me that, from time to time, there had appeared upon the local market some Assyrian tablets of a special character, more archaic than those usually found at Assur and Nineveh. They were covered with seal impressions of an entirely new type and, what is even more remarkable, the personal names contained in them belonged to a non-Semitic people. About fifty of such tablets had reached the British Museum, twenty more, the Louvre; and some had remained in Iraq.

The museum authorities had also come to know the exact place in which some of these tablets had been found. Considering the importance of the documents, they asked me if I were willing to direct, on behalf of the Iraq Museum, some excavation in the city of Kirkuk. I accepted with pleasure; but, when I arrived at Kirkuk, I found that excavations in the place indicated met with insurmountable difficulties. The location was on one of the sides of the mound representing the old city, and the removal of even a small amount of dirt would have weakened foundations of the houses built on its top, which were already in a rather dangerous position.

If the documents which had been discovered had been of

such a character as to show that they must belong to some sort of a " library," like those discovered at Assur, Nineveh, or Nippur, the difficulty would have been of such a nature as to render the whole plan of excavations absolutely impracticable. But they were chiefly letters and legal documents and these are not found massed in one place, but are generally scattered in the private dwellings of the ancient cities. We had thus simply to select a new locality, more adapted for orderly excavations.

This was discovered at about eight miles southwest of Kirkuk, and only a few hundred yards from a little mound, called Yaghlan Tappah, which represents the ruins of an ancient settlement. In choosing the new locality, I had been guided by the report that, many years ago, a native peasant had conducted there some excavations on his own account with fortunate results. Surface indications were very good. The ground was covered with bricks and broken pottery, and, mixed with these, were also fragments of Assyrian tablets of the type sought.

We started work without delay and, after a short time, we came upon walls and pavements. We were in the private residence of some rich man who had preferred the suburbs to the usual congestion of ancient cities.

During the first month excavations were conducted with means placed at my disposal by the Iraq Museum. When these had been exhausted, I asked for and obtained permission to complete them under the patronage of the American School. Thus was formed " The Joint Expedition of the Iraq Museum and of the American School of Oriental Research in Baghdad."

The villa we were uncovering presented architectural features which rendered it very interesting. It consisted of two separate buildings situated on the opposite sides of a large and perfectly paved courtyard. Of these two buildings, one was constructed rather cheaply, so that it was probably used for the numerous servants and slaves which formed the usual

retinue of any rich household. Its walls, made of unbaked bricks, were plastered with clay. Being much lower than those of the principal residence, they had greatly suffered from the elements, and we traced them with great difficulty. The floors of the rooms were either of clay or of unbaked bricks, with the exception of one room paved with bricks of keystone shape, dovetailing one with the other. Few objects of importance were found in this building.

The owner's residence was built much better. All the walls, besides a good foundation, had also above floor level four or five rows of baked bricks; they were plastered with clay and this covered with a whitewash. The lower part of the walls, and especially of those which faced the open court-yard and were thus exposed to the elements, had, as a special protection, a thick coating of bitumen. The residence consisted of an entrance hall which opened upon the court by means of a large door and communicated with a larger hall probably used for reception. From this one could pass on one side into two storerooms and on the other into the bedrooms. From these one entered into a large inner room which was connected with the dining-room, kitchen, and bathroom.

As is well known, climatic conditions in Iraq do not permit the preservation of objects which are not made of metal, clay, or stone. In the consequent absence of all sorts of furniture, it is difficult to determine the exact use to which some of the rooms had been put. However, sufficient indications still remain to guide our conjectures.

The kitchen was easily identified by the presence of those large convex stones which served to grind barley and wheat into flour. The dining-room was also recognized through the presence of a triclinium, of the type called sigma, or of horse-shoe shape. This was only represented by a kind of a platform of unbaked bricks; but its identification is rendered even more certain by the fact that this room has only one door, and this leads into the kitchen.

The probable date of our building, as will be mentioned below, is between 1000 and 1500 B. C. The presence of a triclinium in a land so far removed from Rome and in such an ancient period is very surprising. Not less interesting is the bathroom, completely paved with baked bricks, which were in their turn covered by a thick layer of bitumen. The walls of the bathroom were also faced with bricks and bitumen, so as to render them waterproof. Over against the door, and close to one of the outer walls, was also a toilet, with its top covered by slabs of white limestone. The house was provided with running water and with a perfect system of drain and sewage pipes.

The special conditions of the place enabled me to form a clear idea as to the construction of ancient roofs, about which there has been some difference of opinion among scholars. In our building the roofs were flat, and built with wood and clay. This point could be settled because, prior to its being abandoned, the whole house had been sacked and given to the flames. The beams supporting the roof, instead of disappearing through decay, were found carbonized, since the fire had been smothered as soon as the roof gave in. The clay which had been used in waterproofing the roof was found completely baked by the intense heat produced by the conflagration. We had thus ample means to establish the fact that, as concerns the roofing, the modern constructions in the villages of Iraq perfectly reproduce the type used in the same localities over three thousand years ago.

More details on all these points will be given in the official report of the excavations, but this will be sufficient to give an idea of the main architectural features of the building.

Clay jars and vessels were also of a special type, and different from those found in other parts of Mesopotamia. Some drinking cups were found, somewhat resembling those discovered at Kish and belonging to about 2000 B. C.; while some bowls with clay feet approached in appearance those of the

Assyrian period. But, on the whole, their character remains well defined and peculiar to the place. Of an entirely new type are also some stone rings which, placed on the floor, helped to support the wooden doors.

But the discovery of the greatest scientific interest was the tablets. About three hundred of these had been found in the rooms of the main building. Originally gathered in clay jars, when the house was sacked, these were thrown against the floor, breaking and scattering their contents all about the rooms. Since the tablets were of unbaked clay, many of these naturally suffered from this kind of a treatment. But, when the work of excavation was nearly finished, in clearing the outside face of one of the walls, we came upon two small rooms which had been used for storing a good quantity of documents. These, gathered in small baskets, had never been disturbed and thus were found in good preservation. In the two small rooms we found nearly seven hundred more tablets, thus bringing the total to about a thousand.

Not having yet begun the work of deciphering this material, which will necessitate the publication of four or five volumes, I cannot as yet gauge exactly the scientific value of the discovery. However, something definite has already been ascertained.

The documents mention the district of AN-ZA-QAR, the name of which has already been found in Babylonian documents of the third millennium B. C. But all the zone around Kirkuk is more ancient than that, and goes back to the most remote times, as is shown by very numerous stone objects of the neolithic period. We have thus there an antiquity which rivals that of any other portion of the land; so that it is no longer necessary to hold that the cradle of Mesopotamian civilization must be placed around the Persian Gulf.

The city nearest to the excavations was certainly the ancient Arrapha, often mentioned in Assyrian inscriptions, and which the French Assyriologist Scheil has tentatively identi-

fied with the modern Kirkuk. In my opinion, Arrapha more exactly corresponds to a locality now uninhabited, about two miles southwest of our excavations, and which is known as Wiran-Sheher.

The building we uncovered probably belongs to a period between 1000 and 1500 B. C., with a greater probability in favor of the older date. The inscriptions are not dated, but the shape of the signs employed in the writing and the character of the seal impressions offer indications which are sufficiently reliable. Such a period in Assyrian history is very little known. Moreover the documents, though written in the Assyrian language and by Assyrian scribes, deal with the life of a non-Semitic people, probably that of the Mitanni. From the tablets it will be possible to gather no less than fifteen thousand personal names, and these will in their turn give us the names of the gods belonging to the local pantheon. With such a wealth of material, it will be easy to form an exact idea of the linguistic affiliations of this new people.

Besides this, such a large number of documents comprising letters, contracts, and accounts, all belonging to one and the same family, will permit us to reconstruct, in its smallest details, the private life of those times. Not even for the best-known periods of Babylonian and Assyrian history had we ever obtained sufficient material for a study of this kind.

EDWARD CHIERA.

WHO'S WHO IN THIS ISSUE

Reverend Cornelius Woelfkin, D. D., is well known throughout the country as preacher and interpreter of things of the Spirit. For forty years, that have been spent chiefly in pastoral service, he has been a prominent figure in religious circles; being much sought after as preacher on special occasions and as minister to bodies of students. For six years he was a member of the faculty of Rochester Theological Seminary; since which time he has been pastor of the Fifth Avenue, later Park Avenue, Baptist Church, New York City. He has lately resigned the active pastorate to become pastor-emeritus. Because of his spiritual insight and devout spirit few are better able to discuss the subject of worship than is Doctor Woelfkin. Those who heard his address at the late Crozer commencement will be glad to see it in print, and others will be edified in the reading.

Few teachers of the Scriptures, in the original, have given more attention to accuracy of exegesis than has Professor David F. Estes, lately professor of New Testament Interpretation in Colgate Theological Seminary. Few have been more outspoken in rebuking superficial uses of Scripture language by careless interpreters, or set themselves more firmly against those traditional interpretations which originated in careless exegesis and have been retained because of easy-going laziness or because the said interpretation seemed practically serviceable. The article in this issue, following that by the same writer in the April Quarterly, will be read with profit.

Professor Spenser B. Meeser, of the Chair of Systematic Theology in Crozer Theological Seminary, traces the relation between the evangelistic revival of the past and the theology which he believes to have been implicit in it, and to have given rise to it. The article will provoke thought, and raise the ques-

tion what form of evangelistic appeal can be expected to take the place of the former, if and when the older theological emphases give place to a different theological approach. Was the strength of the older evangelism, and were its weaknesses, due to the theology which usually accompanied it, or to other causes? Has "the new theology" an effective evangelistic appeal? If so, what is the nature of that appeal? These questions are of vital, practical concern.

Rev. B. F. G. McGee, D. D., furnishes our pages with a suggestive study of that inexhaustible source of spiritual riches, the Sermon on the Mount, particularly as the Beatitudes furnish a key to the Master's idea of the sort of righteousness required for the entrance into his kingdom. Doctor McGee has held successful pastorates in West Virginia, New Jersey, and Pennsylvania.

The story of the romantic beginnings of archæological exploration is recounted in fascinating style by Rev. William C. Taylor, D. D., of Blacksburg, Virginia. Now that such researches have been rewarded by a vast wealth of historic material, much of which has thrown light upon obscure chapters in human history, Biblical and non-Biblical, a retelling of the story of the first opening of this new wonderland by pick and spade, will be of interest to many readers.

President Milton G. Evans, of Crozer, spoke at the recent anniversary of Rochester Theological Seminary, on the theme "Education in Religion." We are giving the readers of the Quarterly the substance of that address. It appeared in *The Rochester Theological Seminary Bulletin* for June, and is well worth reproducing.

BOOK REVIEWS

Whither Bound in Missions. DANIEL J. FLEMING. Association Press. New York and Chicago. Fleming H. Revell Co. Pp. 140.

"A REINTERPRETATION of the missionary movement is at hand."

The author substantiates this thesis. This volume represents a new and necessary way of treating missionary education. No longer can the Christian forces conceive their responsibility to their Saviour in terms of the Christian indoctrination of the world, in terms of carrying a finished evangel to certain lost races, in terms of the imposition of an Occidental culture and a Caucasian religion upon Eastern peoples. These ambitions smack of superiority complex, the thorn in the flesh of Western religionists; these also cast a discourtesy in the face of self-respecting Orientals, inviting bitter consequences for all concerned.

A renaissance is in process in Japan, China, India. Great convulsive forces, economic, educational, racial, and political, are rising and clashing, precipitating pride in native genius and confidence in indigenous culture. The East is surveying the West in a changed perspective. A people calling themselves "Christians" are being estimated in terms of their own message and found wanting. "The West must take its place as part of the non-Christian world." The term "foreign" missions is losing its old connotation. No longer can the church issue such a publication as "In Darkest Africa." The category "heathen" is extinct in thoughtful circles.

On these grounds Doctor Fleming points out the necessity for a new "attitude" and new "method" in missions. Whites must cease treating other races as inferiors. Missionaries must become advisers with the people they go to serve. Whether Christians approve or not, such peoples as the Japanese are creating a Christianity of their own unique stamp and style. "Japanese" Christianity, "Chinese" Christianity, "American" Christianity are becoming increasingly serviceable terms. So the "Japanese" Church, the "Chinese" Church, the "American" Church. Henceforth wise missionaries will take up their exalted tasks to learn as well as to teach. Likewise Western churches will become "missionaries to Japan in America."

Though the author stresses the necessity of our study of other races and our recognition of their invaluable contributions to civilization, he is firmly convinced we have a Christian message to carry to them. He differ-

entiates between "Western civilization," "Christianity," and "Christ." The West is involved in corruptions social and behavior cruel that deny it the quality "Christian." Moreover,

> The term Christian has been associated with so much that repels the Near East, Africa, and the Orient that in many places the influence of Jesus seems handicapped by being linked up with "Christianity" (p. 59).

In Christ only is found religious truth *par excellence.*

> We believe that Jesus Christ gave us the ethical norm for social living and Christians have the confidence that science will show that he was right. We believe that many of the ethical ideals of other faiths are inadequate, and that eventually systematized, scientific study will show that they cannot stand the test of social results (p. 115).

This text was prepared for the youth of America. Into the hands of all such it should go. Attractively written, challenging in every sentence, dispassionately fair, it will recharge the meaning and directive of the church's great ideal, "the Kingdom of God." It also will syncretize the industrial, national, educational, racial, and religious thinking of the rising generation into a philosophic whole to make all peoples and all human behavior potentially sacred and unified.

STEWART G. COLE.

And Who Is My Neighbor? An Outline for the Study of Race Relations in America. Part I. Commission on Race Relations of the National Conference on the Christian Way of Life. Association Press. New York. 1924. Pp. ix, 229. 90 cents.

THE responsibilities of Christians are growing, for their nexus with the world of folks is becoming increasingly complex. No simple program of the church can meet adequately the intricate social *milieu* of this day and accomplish the work of the Kingdom. Racial obligations, for example, in the present clash of peoples, press for consideration. In the face of this broad challenge, the National Conference on the Christian Way of life (briefly known as "The Inquiry") conceived of the advisability of American Christians getting together in consultation on such immanent issues as (1) international, (2) industrial, and (3) racial relations, and (4) the *why* of the church; such conference to be held when the church constituency is thoroughly aware of the need and sociologically familiar with the problems involved. To speed the day this book on race relations was published. The price is such as to bring it within the reach of every man.

The Commission has no axe to grind. Its sole purpose is to put in the possession of church groups reliable information about the clash of races and its bearing on Christianity, in order to precipitate in men creative thinking and curative conduct. The manual is an inquiry. "And who is my neighbor?" Who knows him understandingly? Such of his earmarks as physical appearance, political and religious traits, language, culture, social status, are treated as they throw light on race prejudice. Chapters follow on civic, economic, educational, and social handicaps of the "neighbor." Nearly two hundred records of case studies are presented. Each one is weighted with problem and appeal. To illustrate:

> W. A., an educated and gentlemanly colored man, returned from service in France "to help make the world safe for democracy," to his home in a Northern State. He took a civil service examination for a position in the customs service and was notified by mail that he stood first on the list of candidates, with a grade of 98.5 per cent. When he went to the office to see about his appointment the woman in charge was dumbfounded to discover that he was a colored man. "I didn't suppose that would make any difference," said Mr. A. "In this case it does," said the woman. "The position puts one in charge of ten white women."

The position was given to a man who rated 75 per cent. on the examination.

Then follow these two critical questions:

> Was it possible, in the circumstances related in this example, strictly to follow civil service rules, even if this would have put a Negro man in authority over white girls? What would have been the probable result of such an action? (Pp. 69, 70).

No snap judgment meets the issue. Can churchmen calmly and objectively investigate such practical demands? The study of this text is a test of the humanitarian quality of Christians. The unquestioned value of the book lies in its realism and its inquisitorialness. As a course of study it will stimulate life in any church group in the United States. If it doesn't stimulate too much!

STEWART G. COLE.

Character Building in a Democracy. WALTER SCOTT ATHEARN. The Macmillan Company. 1924. Pp. xii, 163. $1.25.

THIS little book comprises the addresses the writer offered in the Second Washington Gladden Lectureship series. It is directed to Christian laymen. Theology, missions, evangelism have had their sequential eras of emphasis in church objective. Today religious education offers the opportune technique for Christian proselytism. In the face of disrupting agencies

tearing down the moral and spiritual quality of American culture, the church may convey a remedial and balanced ration of religion only as it takes seriously the possibility of church-school education. This is primarily a work for lay Christians.

The State-school system is replete with a varied stock of instructional materials representing the manysided art and science interests of our age. Organized Christianity needs a correspondingly complete order of schools and materials to train the younger generation in the religious aims of our time. "A dual system of schools"—one to advance secular education and the other to project religious education—these will administer proportioned life-perspective to young America and build character fit for a democracy.

But a church-school system, effective in every detail, can never be reared by denominational effort. The control of the International Council of Religious Education cannot introduce it. Plans and programs piped down from national offices through State, county, and township executives to local churches are devitalized before they reach their goal. We must build "from the local church *up* to the national boards." The local enterprise is to receive its inspiring stimulus and advice from zone supervisors of professional ranking. These paid leaders will in no wise break down denominational loyalties. On the other hand, they will capitalize latent energies of the young and train them for competent service in church endeavor.

The strength of the text lies in its clear articulation of problem and possibility in church-school work. It will strike laymen favorably and serve a valuable need where used. The professional man may reopen the question of State-Church educational policy. Also, he may continue to work upon the problems of what constitutes religious education, and how such education can contribute more dynamically to character building.

STEWART G. COLE.

The Curriculum of Religious Education. WILLIAM CLAYTON BOWER. Scribners. N. Y. Pp. xii, 283. $2.25.

WHAT is the relative importance of the individual and the curriculum in education? This question has disturbed the thinking of men for decades. Traditionally, subject materials received preeminent regard. In the schools man was made for sacred books, not vice versa. Following the Renaissance, John Locke expounded the theory of the curriculum as discipline, and thus defended the exclusive use of the classics. Herbart and Spencer, intoxicated with the wealth of scientific materials dis-

covered in their day, projected the theory of curriculum as knowledge; it was all-important that man gather up in his education the accumulated values of history. Later, with the emergence of the disciplines of biology and sociology, some educators conceived of the curriculum as recapitulation, thus revamping the Greek theory of catharsis in the light of the sciences. Disciples of these men and theories operate in the schools of Church and State to the present time.

Bower reverses the historic emphases in education. He puts the "becoming" person first, and conceives the curriculum as "enriched and controlled experience." Paying his respects to Locke, Comenius, Herbart, Spencer, Rosseau, and the recapitulationists, he enters the scientific field as one of the few prophetic voices crying in the wilderness of present-day uncertainties and dogmas. Bower has carried over much of the Dewey view-point to make it functional in the religious discipline. From philosophy he has elected pragmatism, from psychology "purposive behaviorism," from ethics "self-realization . . . . a democracy, interdependent and inseparable"; these do service to his theme. One feels he can discover signs of the impulse-desire-attitude-value-personality theory of the Chicago School of Sociology (p. 74, 88), and also evidence of the S-R bond theory ("the situation-bond-response pattern") of the Columbia School (p. 83). The reviewer raises the critical question if these positions are reconcilable. Did not Dewey in his "reflex arc" article in psychology some years ago point out the fallacious dualism in the stimulus-response apparatus and pave the way for a "circuit" view of behavior, pointing out that before there is a "stimulus" in experience the individual is in process of acting and mayhap chooses the "stimulus," and that "response" is simply a later stage in the act? If so, the author's frequent use of the term "adjustment" and its allied meaning (p. 20, 44, 80, etc.) in his theory of education is faulty.

The inestimable service Bower has done is to make experience focal in religious education. By experience he means "activity that has meaning." Religious experience is activity that has value. Meaning signifies consequences for the future; value that which satisfies the person participating. Religious experience is more worthful than experience. Is the difference in kind or degree? The author shows signs here of uncertainty in his definition of terms. Once he reports

> Religion . . . . centers in values, and in a *particular* sort of values—those that gather up into themselves all the worth and meaning of life (p. 145).

But our author has apparently forgotten the statement he had previously made to the effect:

Religion does *not* deal with *specialized* values. The trend of thinking in the psychology of religion is to discover religion in the fusion and idealization of *all* values whatsoever in what may be termed a total and fundamental meaning and worth of life at the religious level (pp. 111, 112—the reviewer's emphasis).

Why did he add "at the religious level"? A most interesting side-light on the author's position is that he does not make theism the determinant in religion. Indeed, his treatment of the God-idea plays a weak secondary rôle.

A curriculum for today must enrich the values and enhance the controls of experience.

Then the knowledge that is of most worth is that which furthers present experience by throwing light upon it and enabling the learner to direct it toward consciously selected ends (p. 130).

Religion can be taught only as it assimilates in an integral way with the

day-by-day actual, concrete, and typical situations that life presents to the learner, with the relations, functions, and responsibilities that they involve (p. 55).

The term "project principle" is not used but is always implied. What about the Bible as curriculum? Rather naively the writer puts the Testaments foremost among literature for the reason that "these literatures are preeminently the source materials for Christian education" (p. 201, 202). Historically true. But why? Not on the basis of Bower's view-point.

There is much more in this volume that is challenging. Whether one agrees with the author at every point is beside the mark. Bower has ploughed a deep furrow across the religious field and has turned up the subsoil of professional thinking to discover new treasures. This book will be a fertile reference text in education for years.

STEWART G. COLE.

The Gospel of John: A Handbook for Christian Leaders. BENJAMIN W. ROBINSON. New York. The Macmillan Company. 1925. Pp. 275.

PROFESSOR ROBINSON has produced a new and fresh approach to the Fourth Gospel. It is neither a critical introduction nor a commentary, but as the title suggests, a practical handbook for the interpretation of the gospel The author was a Greek-speaking Christian, leader of Ephesus. Hardly the son of Zebedee, since the latter's early death may now be regarded as well established, but perhaps a young Greek or Hellenist in Jerusalem whom Jesus loved. Leaving Jerusalem before the fateful

catastrophe of A. D. 70, he moved to Ephesus where for many years he labored among the Christians there,

> ballasting their devotion to the invisible Christ by an emphasis on the reality of Jesus' early life and on the beauty of personal discipleship to him (p. 27).

As the result of this labor he became known as the "veteran" or the "presbyter." Our Gospel may be said to be the posthumous monument of his preaching.

The purpose of the author of this Gospel is not theological but intensely practical, viz., to present the Christian message in such a way that the Ephesians,

> whether they be Greeks who believe in the Life-giving and Light-giving Logos, or guileless Jews who are perfect exponents of the Judaism of the Law, or members of the sect of John who believe in the purified life of water baptism,

must be persuaded that they cannot get along without Jesus and belief in him (p. 81). The Gospel is really a compilation of notes on sermons that he preached to them on such homely subjects as marriage, birth, water to drink, sickness and health, food to eat. A recognition of this avoids such difficulties of order as the misplacement of the cleansing of the temple or the inversion of Chapters 5 and 6; since the

> present order of chapters or talks is also the natural order of topics to be expected, if due weight be given to conditions in the country in which the Gospel was written (p. 127).

The author's purpose being practical, not historical, the sermon subjects are chosen to reveal the great truths of life. The story of the healing of the man born blind (chap. 9) is the exposition of "I am the Light," as the raising of Lazarus (chap. 11) is of the companion note, "I am the Life." To these two underlying themes the companion third, "Belief in him is essential," is revealed in the allegory of the Vine and the Branches (chap. 15).

The discourses so seen take on a new character; not as the *ipsissima verba,* but illustrations of the "I style" in wide use in contemporary writers. The author suggests that we may best realize this by first reading them, substituting the third person "Jesus" for the constant recuring "I," and then rereading them as a prayer with the second person "thou" inserted.

Convinced that all in the Gospel must be read in the light of Ephesian Christianity as the context to appreciate fully the preacher's purpose, Professor Robinson is at pains to reconstruct the situation

and thought life of Ephesians; their familiarity with the mystery cults, the pressure of Gnosticism, and the antagonism from the followers of the Baptist.

The make-up of the volume is attractive. The first three chapters discuss what critical questions are necessary for an understanding of the book; then the subsequent chapters interpret in order the discourses. The key verses from Goodspeed's translation stand at the beginning of each chapter, and are followed by the interpretation. It is a pity that the misspelling of Moffatt's name in the early pages should even slightly mar the book.

This volume seems to the present reviewer one of the few works in English on the Fourth Gospel of real worth. Devoid of both polemic and apologetic bias the author never wanders from his path, while his ripe scholarship is always manifest even though one may occasionally differ on minor points. It is a book that all who would seek to interpret this baffling monument of early Christianity will do well to read and ponder.

MORTON S. ENSLIN.

Jesus and the Greeks or Early Christianity in the Tideway of Hellenism. WILLIAM FAIRWEATHER, M. A., D. D. (Edin.), Kirkaldy. Edinburgh. T. & T. Clark, 38 George Street. 1924.

NOTHING can be more certain than that Christianity is lineally descended from the religion of the Old Testament. But was this its only source? Must we not attribute to it a mixed ancestry? (p. vi).

This was the question that gave rise to this fascinating book. Doctor Fairweather has discussed one definite side of this question, namely, What was the relation of Christianity to Hellenism? His results may be summed up by saying: The influence of Hellenism on primitive Christianity is indisputable, but should not be exaggerated. Direct contacts and resemblances do exist; coincidences of thought and expression occur, but in most cases they are agreements in form or modes of expression, not of principles or ideals.

The book is divided into three parts: I. The Diffusion of Hellenism; II. The Jewish Hellenist Philo of Alexandria; 111. Hellenism and Christianity.

The first part is an admirable example of a clear, scholarly essay describing the development of this tideway in which early Christianity was found. In a fascinating style and with sure strokes the author pictures the rise of Hellenism in the cosmopolitan longings of the absolute monarchist Xenophon and in the dreams of Isocrates. Then is

revealed how this dream became a reality through the dominant purpose of Alexander, whom—in spite of H. G. Wells—the author has a sufficient appreciation of history to admire greatly.

The extraordinary growth of Hellenism with its leveling culture and almost universal sway, our author rightly ascribes to the fact that Hellenizers thoroughly understood their business and reduced their activities to a science. In three chapters the author discusses the place of Hellenistic culture in the history of civilization—in Egypt, in Syria, and in the Orient. Though unable to go into all details, he has been particularly fortunate in his choice of material so that there is presented a clear and sharp picture. Then follows a discussion of the culture itself—its defects, the nature of its piety, and its effects on social life.

In Part II comes a discussion of Philo, whose influence the author, with Siegfried and Kennedy, is inclined to rate rather higher than many have felt probable. However that may be, he has presented a clear and sympathetic picture of that rare genius whose writings unfortunately are today "perused only by a stray scholar here and there."

In Part III, having described in detail the nature of Hellenism, he turns to its influence on Christianity. Though this part of the book is still excellent, it is perhaps on a slightly lower plane than the preceding sections. His non-critical use of Gospel sources is passed over by the naive note, "The passages containing these narratives are here accepted *simpliciter,* without entering into any critical discussion regarding their genuineness" (p. 250, n. 2). But in spite of this, he has done very useful work in his chapters on Jesus and the Gentile World. The Importance of Greek to Christianity, Hellenism and the New Testament, and Early Christianity in its Relation to Hellenism. His conclusion that while the structural form of Christianity was materially affected by Hellenism its content was not, has much that is correct, but seems to me to be the result of having neglected adding into the final tally certain factors whose importance the author himself admits.

Occasionally misstatements occur. On page 92 the Sadducees are said to have "rejected the prophetic writings, accepted the Pentateuch only, and were well affected toward the new Hellenistic fashions." On page 263 the "proselytes of the gate" again take up their imaginary existence. On page 274, 1 Corinthians 14 : 22, in which Paul says he thanks God that he can speak in tongues (i. e., *glossolalia*), is apparently interpreted as the quite distinct phenomenon of speaking in foreign, though intelligible, languages as recorded at Pentecost. It is only fair to say that a few pages later the author discusses the phenomenon of *glossolalia* quite accurately. Even more startling is the complete absence

of mention of the diatribe, the universal form of hortatory address in the ancient world, and which is present in Paul and the Catholic Epistles, to the discomfiture of writers who fail to recognize it.

Yet these limitations only serve to throw into clearer relief the excellence of the book as a whole. The general reader will appreciate the fact that Doctor Fairweather has not felt so keenly impelled to add to theological knowledge as to omit with lofty disdain all elementary material, and yet graciously has refrained from advising him of it. The volume is written in a delightful style that beckons one to read and not grow weary. It should have a large sale.

MORTON S. ENSLIN.

The Mystery-Religions and Christianity: A Study in the Religious Background of Early Christianity. S. ANGUS, Ph. D., D. D., Professor of New Testament and Historical Theology of St. Andrews College, Sydney, Australia. New York. Charles Scribner's Sons. 1925. Pp. xvi, 357. $3.50.

THE book could not have been written a generation ago. Materials were not available, nor was the religious temper sufficiently judicial. Now the materials are abundant enough, but the training and scholarship and insight to evaluate them aright are the possession of but few. Among the few is Professor Angus. By writing this volume he has made himself an *authority* in this field of research and exposition.

The first chapter of this book is a rapid but comprehensive review of Oriental and Greek thought during the pre-christian centuries. It is a thrilling story he tells. It will be strange if many readers will not desire to explore more minutely the fields of thought and emotion viewed from the aeroplane picture photographed by the author in his swift journey.

Does the question arise, What is a "Mystery-Religion"? Read Chapter II, and the discovery that it is a system of religious symbolism, a religion of redemption, a gnosis, a sacramental drama, an eschatological religion, primarily a personal religion, and a cosmic religion, prepares for Chapters IV and V which treat of "The Appeal of the Mystery-Religions." How gripping was the appeal to the educated as well as to the ignorant is attestation to the inherent religiousness of man and to the superiority of Christianity, which has so many things in common, doctrinally, with the "Mysteries," whose appeal ultimately failed to satisfy. Chapter VI recounts with adequate fulness "The Defects of the Mysteries and their Ultimate Failure," and Chapter VIII graphically assigns six reasons for "The Victory of Christianity": Intolerance; its genuine universality; Christian faith in a new religious force; the Greek Bible; a satisfying message for the wide-

spread sorrow of the ancient world; an historic and personal center.

To be sure, some of these reasons are more cogent than others. The last two alone are sufficient to account for superiority, for they have stood the test of nearly two thousand years, and they alone can now be used without apology to appeal to the moral reason of those that hunger and thirst for righteousness.

Professor Angus's survey of the conflict of Christianity with the Mystery-Religions is a store-house of information, an indispensable aid to a true appreciation of the New Testament, a tonic to those who sometimes doubt the power of Jesus Christ to win the affection and master the reason of men. The book is full of suggestions for conduct of the campaign of missionary operations against modern ethnic religions.

MILTON G. EVANS.

Imperialism and Nationalism. KIRBY PAGE. New York. George H. Doran Company. 1925. Pp. vii, 92.

THE following editorial appeared in the *Public Ledger* of Philadelphia:

A clerk in the Japanese Naval Stores Bureau recently wrote to an American business man living in Japan offering to sell some "secret documents," reported to be a complete outline of Japan's plans for naval mobilization in case of war. The American might have bought the papers, perused them, and then either turned them over to the American Secret Service or back to the Japanese Government. He might have been impelled by a wrong-headed idea of patriotism or by a desire for gain. Instead, he notified the Japanese police and helped them trap the thief and get the documents back. The Japanese appreciated his act, and the United States does not feel the loss, as Japan's naval plans are sufficiently well known to the Navy Department. The chief of the Foreign Bureau of the Japanese police observed: "A single deed of this nature will go far toward destroying the diabolical schemes of the propagandists. Common honesty and fair play are only too seldom recognized as guiding factors in international relations."

The editor's comment that common honesty and fair play are only too seldom recognized as guiding factors in international relations is amply justified by Kirby Page's citation of facts and opinions in "Imperialism and Nationalism." He is favorably known to English and American readers as editor of "Christianity and Economic Problems"; as author of "War: Its Causes, Consequences and Cure," and as coauthor of "The Abolition of War."

"Imperialism and Nationalism" has been chosen as the title of his new book because his travel and study in the Near East since the Versailles Treaty have revealed revival of nationalistic spirit in all countries bordering the Mediterranean, and illustrated anew the imperialism conscious and

unconscious that arises out of economic expansion. Especially interesting and revealing are chapters four and five. To read the chapter entitled "The Territorial and Economic Expansion of the United States" is to compel reexamination of motives and aims of the international diplomacy of the United States, and prompts the question whether "common honesty and fair play" have been habitual with us as a people. Mr. Page speaks with the moral earnestness and enthusiasm of a prophet who denounces a nationalism and an imperialism that engender hatreds and spoliation of lands and murder of innocents, and with the pleading passion of an evangelist who is sure of a better future, if the United States repents of its nationalistic isolation and renounces all semblance of imperialism whether territorial or economic or financial.

The appeal of the evangelist is marked in chapter five, "What Shall the United States Do about Imperialism and Nationalism?" The author calls his fellow citizens to insist that the following needs be met: First, the present interpretation of the Monroe Doctrine should be broadened so as to make the various nations of the Americas jointly responsible for its enforcement; second, the practise of sending United States military and naval forces into another country for the purpose of protecting American lives, property, and investments should be abandoned forthwith; third, the United States should enthusiastically cooperate with other nations in seeking to create and strengthen effective international agencies through which disputes may be settled without resort to violence; fourth, the United States should lead the way in proclaiming a new conception of nationalism.

The reading of this book will tend to increase the number of those honest business men, who actuated by the spirit of fair play will refuse to have their own country profit at the expense of another, when they are at peace. It will also rebuke many for their self-righteous patriotism and nationalistic bigotry, and maybe lead to repentance.

MILTON G. EVANS.

Divorce in America Under State and Church. WALTER GWYNNE. New York. The Macmillan Company. 1925. Pp. 154. $2.00.

DOCTOR GWYNNE is a clergyman of the Protestant Episcopal Church in the United States of America, who was born in Ireland in 1845, but came early to the United States and was educated and has had his ministerial experience in this country. He tells us in his preface that "there is no book great or small known to the writer which treats" the problem of divorce in America as "this critical question" faces us today. The

author assumes, accordingly, to discuss the various aspects of the question which seem to him urgent for the present and the future. Among the topics in the volume are, "Divorce our Greatest Social Peril," "What is Marriage?" "Our Chaotic Legislation," "the Cruelty of our Legislation," "Limits of Federal Legislation," "Some Sophistries Examined," and "Marriage in the Church: East and West."

It will be seen at once that the author discusses the subject from the point of view of a churchman in the technical sense of that term. This has its advantages in dealing with the question and also its limitations. This may be seen from the following language:

> Marriage must be held to be a permanent relation, or it must be held to be not necessary, and if we choose the latter its sacredness and meaning disappear (p. 12).
>
> It is religion that is the bulwark of the home. If Jesus Christ had the place that belongs to him in our homes, there would be fewer homes in our land without children, and the present crisis in regard to marriage and the home among us would not exist (p.15).

Doctor Gwynne believes that a partial remedy for the situation is to be found in the now widely recognized idea of uniform Federal legislation for control of both marriage and divorce. He suggests that such legislation "can provide for marriage, more strict rules for marriageable age," in the case of those States where the marriageable age is still so low as 14 for males and 12 for females, and can require "notice of intention, license, publicity, officiant, record, etc." He proposes that Federal legislation include "a uniform code for both marriage and divorce which will do away with the anomalies and uncertainties which now encourage frivolity and haste before marriage, and fraud, collusion, and unfaithfulness after marriage"; that "it can curb such States as Washington and Nevada by defining the number of causes for which alone absolute divorce with right of remarriage can be obtained"; and that "it can provide for concurrent Federal and State administration," as has been done in the case of other questions which concern all of the States similarly (p. 67).

The author finds, however, that, as he sees it, we are not to expect that a complete remedy will be found in uniform Federal legislation since such legislation quite certainly will not deal with the problem as rigidly as some of the States have already been inclined to handle it. Accordingly, he would include in the Federal legislation a proviso embodied in a resolution approved by the General Convention of the Episcopal Church, which would open the way for "a nation-wide law which would bring into line States whose laws are lax, and would permit individual commonwealths to

raise the bars against divorce still higher than the national standard, if they so desired" (p. 71).

Those who are familiar with the varied views now current on the question which Doctor Gwynne discusses are at once aware that what he has written will not be generally acceptable, whether his views of the matter are wholly tenable or not, and treatments of the problem from other points of view will have a place in the consideration at least of any final solution. In the meanwhile it is thoroughly important to have such a presentation of the case as Doctor Gwynne supplies.

The utility of the volume is much increased by an extensive index.

FRANK GRANT LEWIS.

Can a Man Be a Christian Today? WILLIAM LOUIS POTEAT. Chapel Hill, N. C. University of North Carolina Press. 1925. Pp. 110. $1.50.

> Is religion still possible? Can a man be a Christian today?
> This may be, what Havelock Ellis insists it is, one of the unnecessary problems over which people worry themselves, spinning webs of abstruse speculation around the simplest things. Why do they not ask whether walking or hunger is still possible? . . . Nevertheless, many people are asking this question in a genuine perplexity.

THIS quotation from the introduction to the volume indicates Doctor Poteat's point of view and something as to the way in which he answers the question which the title of the book proposes. His thought is further suggested in the dedication of the volume: "To my children, Hubert, Louie, Helen, and all who share their youth and intelligence." The volume receives further significance in the fact that Doctor Poteat since 1905 has been president of Wake Forest College, has thus come to know out of every-day experience the actual religious problems of young people, has recently intended to retire from the heavy obligations of that position, and has been urgently asked to continue his successful leadership of the institution. It may be noted also as an item of value that the book consists of the McNair Lectures, which are made possible at the University of North Carolina through a bequest made by Rev. John Calvin McNair of the class of 1849, the object of the lectures being "to show the mutual bearing of science and theology upon each other, and to prove the existence of attributes (as far as may be) of God from nature."

The headings of the three lectures, "Today," "Baggage," and "Peace," reveal the highly practical outline of thought President Poteat gave to the lectures. It is likewise suggestive that the first of these chapters is prefaced with a quotation of Revelation 21 : 1, the second with a quotation from Huxley, and the third with a statement from Coleridge.

In the first chapter the problem of religious life today is reviewed in its relation to the facts that science has introduced into life. Chapter II analyzes Christianity and indicates some of the accumulations which have become attached to it that are not only not essential to Christianity but in addition are useless cumbrances. In the third lecture we find sketched the natural harmony and peace which really exist in the world and belong to both the life of science and the life of religion when both are suitably considered together and understood. Then, "religion is the adventure of overleaping the boundaries of the physical life into the boundless life of the spirit world" (p. 90).

It should be emphasized that the language of the volume is as attractive as the conception of thought which lies back of it. It is a very useful book also for all who have occasion to direct the thought and activities of young people, and older ones of open mind, as well as for those who themselves find religious life not easy in a scientific age.

FRANK GRANT LEWIS.

Fifty Years in China: the Story of the Baptist Mission in Shantung, Shansi, and Shensi, 1875-1925. E. W. BURT. London. The Carey Press. 1925. Pp. 127. 2s.

THIS volume is important as a summary of the history indicated in the title. It is really more than that since two short chapters at the beginning outline the background against which work by the Baptist missionaries was begun in Shantung. Particular attention is given to the pioneer labors of Rev. Alfred G. Jones, the unusual service of Dr. Timothy Richard and other leaders, with excellent portraits of some of these.

Such a volume is useful in America in addition to its natural service in Great Britain, because one of the defects in missionary information in the United States is the failure to read much, if any, outside of the field covered by the particular missionary organization with which the reader is connected, and as a result what missionary information is possessed in America is too often biased and lacking in its relationship to what is being done by other organizations in the same country and perhaps even in the same locality. This volume accordingly is useful particularly for American Baptists as a means of acquainting them with what British Baptists have been doing and plan to do in one portion of China. The small cost of the book permits a wide circulation. Those who may not think it advisable to purchase even at its low price will do well to secure the book as a loan from some library.

FRANK GRANT LEWIS.

The Fourfold Challenge of Today: being a record of the Proceedings of the Sheffield Regional Copec Conference October 15th, 16th, and 17th, 1924. Elited for the Sheffield Copec Continuation Committee. HENRY CECIL. London. Longmans, Green and Co. 1925. Pp. 199. 2s. 6d.

"COPEC" is already a significant and stimulating word in the field of religious and social life. For any who have not yet become acquainted with the term it is at once explained as a happy abbreviation for the Conference on Christian Politics, Economics, and Citizenship, the first meeting of which was held in Birmingham in April, 1924. Reports of that significant gathering have been published in twelve small volumes issued through the press of Longmans, Green and Co. in April, 1925. The small volume now under consideration is an example of the publications which may be expected from local conferences which are a natural outgrowth of that original gathering.

This book is one of the current evidences of the fact that Christian thought in Great Britain is concerning itself with social conditions to an unusual extent and with promise of excellent results. British Christian leaders have found

> that thousands of our fellow countrymen are without decent *homes*, are without *work*, are without the *education* that would develop their faculties to the full; and all these crying evils we have seen thrown into prominence against the background of profound anxiety concerning the *peace* of the world (p. 11).

The fourfold challenge then is "Homes, Work, Education, and Peace," and Christian leaders in Britain are disposed to accept the challenge and deal with the responsibilities. This inexpensive volume explains with some detail the elements in the challenge and the ways in which Christian thinking and Christian effort across the Atlantic are undertaking to secure better homes, employment, education, and to replace strife with peace. One does not need to urge that these are important pages for American readers as well as for British.

FRANK GRANT LEWIS.

The Negro and His Songs: A study of typical Negro songs in the South. HOWARD W. ODUM and GUY B. JOHNSON. Chapel Hill, N. C. University of North Carolina Press. 1925. Pp. vii, 306. $3.00.

Doctor Odum is professor of sociology and director of the school of public welfare in the University of North Carolina. Mr. Johnson, his coauthor in this work, is a member of the staff of the institute for research in social science in the same university. In the preface Doctor Odum explains that

the songs in this volume were collected in Northern Mississippi, counties of Pontotoc and LaFayette, and in Northern Georgia, counties of Newton and Rockdale. A few other songs and fragments, chiefly from North Carolina and Tennessee, have been used here and there for comparative purposes.

The volume throughout shows a thoroughly sympathetic attitude to the subject in hand.

Other similar volumes, as indicated in the preface, are planned for publication. "In each case the material will be presented simply for what it is, and not for cosmic generalizations or ethnic interpretation" (p. v). But,

for every song in this volume there are twenty that have never reached the ears of one who realizes the unexplored value for the sociologist and the social psychologist as materials for the objective studies of race problems (p. 12).

Moreover, "this wealth of songs will not continue indefinitely." And,

it is to be hoped that sufficient research ability will be centered upon the songs of the Negro to preserve them for science and for posterity before it is too late (p. 13).

Here, then, is a volume of both current interest and permanent historical value. Those who desire to become acquainted with one important element in American life will have occasion to turn repeatedly to the book now published and to its companions that are to be published later.

This volume is of particular interest to readers of the QUARTERLY because about half of the songs reproduced and discussed are songs dealing with religion and a large proportion of the remainder are examples of Negro social songs. Each of the songs quoted is preceded, or otherwise accompanied, by explanatory statements from the authors which serve as suitable introductory material.

The volume closes with four pages giving a select bibliography of Negro songs and six pages of indexes to the titles of the songs included in the work, thus furnishing a practical volume for reference as well as one composed of unusual and valuable historical information.

FRANK GRANT LEWIS.

The Bookman's Glossary: A compendium of information relating to the production and distribution of books. JOHN A. HOLDEN. New York. R. R. Bowker Company. 1925. Pp. 127. $2.00.

THE printed page is no less important because it is taken for granted. It would be less expensive, somewhat at least, if all writers were to prepare manuscript in form economic for the printer which at the same time need

be practically no more costly to themselves. Mr. Holden has brought together in this volume the information that writers need. He has arranged in a single alphabet all the terms an understanding of which is required in the preparation of manuscript for the printer and in the process of printing. There is also an alphabetic list of the classical names of towns and cities, a list of the names of the curious editions of the Bible, a brief account of each of the specially favored type-faces for book work, and a carefully prepared page of proof-reader's marks, with an accompanying page showing concretely how printer's proof should be corrected.

The price of the book indicates that its circulation is not expected to be large. This expectation should be happily disappointed and the price reduced, for this book, or a similar one, should be close at hand for easy reference for every one who writes for publication. Obviously it is a valuable volume for constant use in the library of an enterprising minister.

FRANK GRANT LEWIS.

The Newspaper and Religious Publicity. RICHARD BEALL NIESE. New York. Doran. 1925. Pp. ix, 116. $1.25.

MR. NIESE is news editor of the *Nashville Tennessean*. He is a member of a Baptist church and his pastor, Rev. John D. Freeman, has contributed an introduction to the volume. The book was copyrighted by the Sunday School Board of the Southern Baptist Convention and is being brought out, as are other volumes sponsored by the Convention, with the Doran imprint as well as that of the Baptist Sunday School Board.

The volume is a natural and legitimate publication at a time when religion, like every other activity, feels the necessity of advertising. The book presents in racy fashion the qualities essential to securing publicity for religious work and indicates definitely what is essential on the part of a pastor or other church publicity agent.

Mr. Niese begins by explaining that the newspapers really want church news if it comes to the newspaper office in suitable form for use and in a style that will attract the newspaper readers. Newspaper terms and what they mean are sketched so that the minister may avoid blunders when he goes to the newspaper office. Emphasis is placed upon the qualities of newspaper English, upon the nature of actual religious news, upon the way in which an item for the press should be begun and developed, and how an important item may be extended into a story which will command the attention of readers when there is occasion for such an extensive story to be written.

While the author has not intended his work to be a suggestion in the matter of pulpit style, the reviewer is inclined to think that some of the proposals would be useful in that direction.

FRANK GRANT LEWIS.

The Code of Deuteronomy. A New Theory of Its Origin. ADAM C. WELCH. James Clarke & Co. London.

IN the Pentateuch, the book of Deuteronomy occupies a unique place. In literary style and ethical and religious content it stands alone. It seems midway between the racy prophetic narratives that are found in Genesis and parts of Exodus and Numbers, and the intricate, repetitious, ceremonial legislation that is found chiefly in Leviticus. It has deep sympathy with institutional religion, but in spirit is prophetic. Loyalty to Yahweh in worship, and love for your brother in the practical affairs of life, lie side by side in fine poise throughout the book.

Likewise in Pentateuchal criticism it has enjoyed a unique position. Since the days of the Fathers Jerome and Chrysostom, there has been a general acceptance that Deuteronomy or part thereof, was the book of the law that was found in the reign of Josiah and that was the basis of the reform of 621 B. C. The comparison of the enactments of the reform as given in 2 Kings 22 to 23, and specific laws in Deuteronomy, seemed to assure this conclusion. So a definite landmark in which history and legislation met seemed to be definitely established.

Still further for a hundred years leading scholars have discussed the authorship and have been in agreement. That it is composite has been universally conceded. The fact that there are two introductions, 1 : 1 to 4 : 43 and 4 : 44 to 11; that throughout the book there are alternate sections in which either only the singular or only the plural suffix is found; that in the body of the book there are two distinct units of law, separated from each other by the nature of the contents, 12 to 19, and 20 to 26—these and similar features seemed to render any other conclusion impossible.

There has even been a general agreement as to the date of the composition of the book. A vast amount of careful, critical work has been done by German, Dutch, French, British, and American students. Opinions in the course of a century's discussion have naturally fluctuated. Many have been convinced that the evidences of date have pointed very conclusively to the days of Manasseh, when owing to persecution, men were driven to meditation and writing rather than to public expression. Some have raised the question whether part of the code at least might not have been written during the days of Isaiah and thus may

have been influential in the reforms of Hezekiah. Still others have insisted that it must have been written in the early days of Josiah's reign.

On the whole it seemed, that in regard to Deuteronomy the dicta of scholarship were so well supported and the fluctuations of opinion were so slight that we had arrived at an "orthodoxy" in criticism. To many this would seem happy. A breathing space in the turmoil of unsettled problems to many minds is surely a desideratum. Comfortable as it might seem, final conclusions at this stage of the procedure would be a misfortune. Deuteronomy indeed seems to be a small book. It can be read through in a few hours. What is there in it to perplex scholarship and to darken counsel for a hundred years? We can well understand such to be the attitude of the superficial reader. But the book is only part of a larger whole. There is a unity, the unity of life, throughout the whole Bible. Every part is interwoven with every other part. When all the problems of one book are settled most of the problems of most of the other books will be greatly clarified. Every section of every book has important ramifications in history, and morals, and religion which run through all the ancient literature. Ofttimes an individual word not only demands the lore of a lifetime for its proper setting, but its true significance can only be determined by the balanced judgment of the sanest scholars of a century. By way of illustration, note the four renderings our revised version gives of Deuteronomy 6 : 4. It is scarcely an exaggeration to say that to determine which one is correct would demand the detailed mastery of all the important sections of the book of Deuteronomy, together with a certainty of the date of its writing and a knowledge of the history and religion of that period. Hence until more work has been done textually, philologically, and historically on Deuteronomy, it is to be hoped no student will rest content with the status quo.

However, there seems little likelihood of this being permitted at the present time in this part of Old Testament study. Within recent years pioneering work has been done. Professor H. C. Mitchell of Boston and Professor G. A. Smith, then of Glasgow, at practically the same time, the one in publication, the other in his classroom, gave reasons to believe that two codes, one characterized by the singular suffix and the other by the plural suffix, had been united in one to form the body of Deuteronomy. This would naturally shove origins back into an earlier period than generally suggested. Still more recently the generally assumed date has been vigorously assailed. America, England, and Germany has each had a representative who has attacked the growing orthodoxy. Professor Berry of Colgate, Professor Kennet of Cambridge,

England, and Professor Hölscher of Marburg, have each independently come to the same conclusion, viz., that Deuteronomy was not the origin of the Josianic reform but an exilic production which was the deposit of the reform movement. Such conclusions naturally attracted much attention and disturbed the whole area of Old Testament study.

One of the first reactions comes from the pen of Professor Adam C. Welch of New College, Edinburgh. Yet he follows tendencies that he had indicated in earlier articles. He has given at least the tentative results of a new study of the book, or rather of chapters 12 to 26. He has endeavored to divest himself of prejudice, and has sought to find the conditions and the times under which each law was most likely to fill a real need.

His conclusions are most interesting. He finds first that, if the idea of centralization dominates the whole code, then it would be impossible to carry out in Jerusalem a great many of the regulations. Hence no sane law-giver would prepare such laws and try to enforce them in Jerusalem. They must have been the work of a dreamer in the exilic or post-exilic period. His next question is, Does the idea of centralization dominate the whole code? His answer is that only in 12 : 1-7 is there any such regulation unequivocably expressed. He then finds that 12: 1-7 does not belong to the context and has evidences of late date. Other laws that have generally been interpreted as teaching centralization, he finds to inculcate only Yahweh worship at legitimate Yahweh altars, as opposed to Baal worship at the Canaanitish altars. Further he finds, as all who have preceded him, that many of the laws are very primitive and hence early. His general conclusion, which he sustains by keen dialectic, is that a code of laws, essentially Deuteronomy 12 to 26, originated in the late days of the Judges or in the early days of the Kingdom. That at a much later period 12 : 1-7 was placed at the head of this code and dominated it in such a way as to make it all apparently deal with centralization of worship. Thus the code not only preceded Amos and Hosea but Elijah and Elisha as well. It was the first stage in religious development, of which the eighth century prophets represented the second. It embraced both the priestly and prophetic attitudes which later became divergent. It was inspired by Yahwism, not by monotheism. It emphasized national brotherhood, not the unity of mankind.

This is creating a stir in the camp of Old Testament students. It gives food for thought and brings clearly to the fore that which has been in the mind of all students though not always expressed, that many of the laws of the Pentateuch are very ancient. It gives no comfort

to the traditionalist, for it is as far away from Mosaic authorship as are the theories of any of the most radical critics, and it raises questions concerning other parts of the Old Testament record that are of a most serious type. It leaves the average layman just where it found him, wondering what it is all about, sometimes perhaps growing impatient at all the dust and din.

And as for the preacher, the busy pastor, will this book help him? It will. If he reads it carefully he will learn that the expert is a very humble man, who walks softly in his eager search after truth. In a very charming way Professor Welch leads him into the workshop of the critics and lets him see a master at work. It is after all a simple, reasonable process, in which any pastor may engage. It would give him a sense of the real life of those ancient days, with its human struggle and its divine guidance.

But what of the book? On two counts it is a good book. It is the work of a careful scholar, who is determined to think his own way through the problems. Further it raises more questions than the author can settle during his lifetime. For both of these we are thankful. The Old Testament would be an insignificant book indeed, if the critical work that has been done on it, which scarcely goes back beyond a century, had solved all its problems. Some conclusions that had the sanctity of centuries in their favor are gone and gone forever. Some lines have been run out into the frontiers of Biblical study, which are likely to be the highways of all later progress. But along many lines much work must still be done before the fulness of the message breaks from the ancient page. Professor Welch has stimulated the movement.

I. G. Matthews.

Pentateuchal Criticism. D. C. Simpson. Oxford University Press. 1924.

This the second impression of Doctor Simpson's "Pentateuchal Criticism." It was first published ten years ago, and the reception it then received was merited. It is fortunate that its life and service is prolonged by this new edition. In a popular way, the results of the work of many students, throughout long years of critical work, are summed up and their values illustrated and affirmed. Many good books on essentially the same field have been written, but perhaps no single volume presents the salient facts in a simpler or more readable form and at the same time compasses the critical detail more adequately.

Chapter I, on "The Meaning of Criticism," is for the general reader one of the best introductions to the subject. The following chapters give

the history of the critical movement and the chief characteristics of the Pentateuchal documents. The general features are very lucidly presented. Of almost equal value are the author's criticisms of some of the leading opponents of the theory. The glaring inaccuracies that have been repeated over and over again, the conclusions that have been entirely unrelated to the premises, and the innocuous generalities that have so often passed for intelligent piety, are wisely given more consideration than is usual.

The closing chapter, "The Divine Purpose in Hebrew Religion," gives an evaluation of the results of criticism in the field of religion. If the results of the critical hypothesis do not stand the test of an appeal to the Christian conscience and intelligence, then it surely fails in a most important essential. The author finds it stands this most practical test. The Old Testament becomes the progressive revelation of God to the Hebrew people, and the adequate preparation for the understanding of the Messiah and his message. Bishop Ryle, who has written the preface, is of the conviction that criticism is not to be feared but is a friend of Biblical revelation and of the religious life. He says:

> I welcome the testimony which a devout student of the Old Testament like Mr. Simpson is able to bear, that the sober, well-seasoned criticism of our day, instead of darkening counsel or weakening faith, may be heartily accepted as throwing fresh light upon the way by which Jehovah, who made himself known to Israel of old, led his people onward step by step, toward the full glory that was to be revealed in the incarnation.

I. G. MATTHEWS.

Studies in Criticism and Revelation. PROFESSOR THOMAS JOLLIE SMITH. Fleming H. Revell Company. New York. 1925.

THE author of this volume is Professor of Hebrew in Ormond College, University of Melbourne, Melbourne, Australia. The book has twelve chapters. Each seems to have been a lecture delivered on one or more occasions. An attitude and a spirit rather than a theme binds them together. Doctor Smith seems to be disconsolate and alone. The enemy are legion, yet he is sure he is on the side of God, and therefore he speaks. He has set for himself the defense of the truth which he fears is being undermined by the present movements in Biblical and theological thought. To say that he has accomplished his task would be going too far. Dr. F. W. Norwood, of the City Temple, London, a personal friend of the author, has written the foreword. He thinks the author

> regards the modern critical movement far too entirely as if it were a hostile thing, and that he expects a far too complete return to an atttitude toward the Bible from which many have moved away irretrievably.

I. G. MATTHEWS.

Christianity and the Race Problem. J. H. Oldham, M. A. George H. Doran Company. New York. Pp. xx, 280. $2.25.

The race problem is one that will not down; it presses for settlement unceasingly; and while the right solution is being put off, it tends to settle itself for the time being in such fashion as makes its final solution more difficult. The book deals with the question as to

> whether the Christian Church has any contribution to make to the solution of the problem involved in the contact of different races in the world today; and if so, what is the nature of that contribution, and how it can best be made.

The author is Secretary of the International Missionary Council, and Editor of the *International Review of Missions,* and undertook the writing of the book at the request of the United Council for Missionary Education.

Early in the book the writer presents the Christian view of God as love, revealed in " One who came not to be ministered unto but to minister, and to give His life a ransom for many," and calls attention to three principles which inevitably follow from this, and have a direct bearing on the problem in hand: the supremacy of moral values, the worth of human personality, and self-dedication to service. It is urged that in applying these principles the facts of human nature and of history must be taken into account. In order to get at these facts a careful study is made of the " Causes of Racial Antagonism," " The Significance of Race," " The Fact of Inequality," and " The Truth of Equality." The particular problems involved in race relation are considered carefully and thoroughly. Beginning with those which arise " from the government of one people by another," the author takes up successively immigration, intermarriage, social and political equality, and population. Serious students of the social applications of Christianity will be most interested in the author's discussion of what contribution Christianity has to make to the solution of the important problems which have been uncovered.

Three guiding principles are laid down: (1) Race must not be ignored; (2) Race must not be allowed to obscure the value of the individual; (3) Differences of race intended to minister to the fulfillment of a common purpose. Five practical steps are suggested: The conversion of our own minds, study and research, inter-racial cooperation, formation of public opinion, the missionary movement.

In the final chapter the author asserts that it is

> a fact of human experience that the oppositions of race, which are so disquieting and menacing in the life of the world today, may be transcended in loyalty to a common purpose.

There is a real fellowship of men of good-will, which to be of lasting value, must be assured that the "vital forces of the universe are on its side," and must draw its strength from "the unseen and eternal order." The church of Christ is declared to be such a fellowship. Whatever its shortcomings through the loss of its missionary spirit, it is securely founded on "the revelation of God's character and purpose in Jesus Christ."

The Church which we may set in opposition to race antagonisms is not simply the Church that is, with all its painful limitations and imperfections, but the Church also that is waiting to be born.

This Church must "recognize elements of truth outside the organized Christian community," must be in the "mid-stream of the world's life," "cannot allow exclusion or separation on grounds of race," and "must aim at creating a universal community." While the creation of this fellowship is an endless task, it is possible because it draws its life from God who "eternally is," and because the inexhaustible "energies of divine truth and goodness are made available through Jesus Christ."

One of the striking characteristics of the book is the author's frankness and fairness in facing the issues involved. He does not try to lighten his task by slighting any of its important factors. So thoroughly and effectively has his work been done that the reader feels that the publishers are not making an extravagant claim when they declare it to be "The most important and authoritative book available on the exceedingly difficult and persistent question of race relationships."

RITTENHOUSE NEISSER.

The First Hundred Years of The American Baptist Publication Society. DANIEL G. STEVENS, Ph. D. The American Baptist Publication Society.

PUBLISHED in honor of the Centennial of The American Baptist Publication Society, this handy volume presents in compact form the history of the Society for its first hundred years. The illustrations, of which there are about fifty, show with few exceptions the personnel and equipment of this great missionary organization. Prepared by the Book Editor of the Society with pastors and Sunday-school workers in view, it offers its readers a treasury of well-selected and well-arranged information.

Among the later chapters of the book are two which should be found very useful. One of these contains a roster of the officers, members of boards, and heads of departments; the other gives the annals of the century in pointed paragraphs, grouped in decades. These,

in some sense, take the place of an index, which would have been a valuable addition to the book.

The title of the book is prophetic, and leads to the hope that the record of the "Second Hundred Years" will be worthy of a place beside that of the "First."

RITTENHOUSE NEISSER.

Psychology of Leadership. HENRY EDWARD TRALLE. New York and London. The Century Co. 1925. Pp. 234. Price, $1.75.

A PREVIOUS volume by Doctor Tralle, "The Dynamics of Teaching," has been reviewed in this QUARTERLY. There is always a freshness and vitality in whatever this lecturer and author says. He carries the platform method over into his books, which makes them easy reading. He does not hesitate occasionally to rollick a little with his reader as with his hearer. This his very first paragraph indicates:

> A leader is an earthly star. He is the one human being in a hundred who shines out through the insufficient luminosity of human mediocrity and lights up the dark places of social obscurity.

The author thinks great leaders are both born and made. How and why they are born is not clearly discoverable, but some of the major influences in their making are pointed out, such as home, teacher, work, etc.

This volume is of value in bringing to the non-technical reader, in popular, and at times highly unconventional style, some of the results of modern psychological study, and a vast amount of common sense as they bear upon the problem of the development of such effective personality, as will enable one to be a force among one's fellows. Writers may differ in their analyses of those qualities which make for strong character, and in the comparative emphases given this or that quality, but Doctor Tralle has brought out clearly some of the most important elements in leadership and suggested ways for their development. The chapter on "Habit Investments" cannot but be of service to young people who may be induced to read the book—and fortunately, it is very readable. Those who may be on the lookout for courses for young people will do well to consider this book by Henry Edward Tralle.

EDWARD B. POLLARD.

The Earth Speaks to Bryan. HENRY FAIRFIELD OSBORN. New York. Charles Scribner's Sons. 1925. Pp. 91. $1.00.

THE president of the American Museum of Natural History had more than once undertaken to set Mr. Bryan straight on the subject of evolution —not an easy task. He regarded Mr. Bryan as a type, and the dis-

tinguished scientist thought it worth while to try to save such devout people as the great Commoner to both scientific and religious orthodoxy, believing there is no essential incompatibility between them.

The scientist's text is taken from the book of Job: "Speak to the earth, and it shall teach thee." But the volume was probably never read by Mr. Bryan, as it appeared a few days too late. Mundane voices had been hushed in the call of another world, above the terrestial. Others, however, who are troubled by the claims of science that seem to conflict with the old forms of faith long cherished, may see how one scientist undertakes in brief compass to relate the new with the old.

Like most books written to meet a certain popular demand of the hour, this one seems rather hastily put together. The article which appeared in the *New York Times* in 1922 from Mr. Osborn's pen, in reply to one from Mr. Bryan, forms the second chapter in this volume. Little new evidence is adduced to substantiate evolution as "God's method of creating"; but there is a chapter on "Evolution and Daily Living," which is meant to meet the fear, so frequently voiced by anti-evolutionists, that the theory of evolution, if accepted, will undermine the bases of moral living. It was this belief, more than any other consideration, that sent Mr. Bryan out as an apostle of things as they were. Unquestionably, the evolutionary hypothesis increases greatly the task of the preacher and the moralist. If there be no truth in evolution, the scientists will be best equipped to find it out. If there be an important contribution to knowledge in the theory, the preacher and moralist must not shrink from the duty of interpreting life and obligation in such a way that all knowledge, new or old, will be an aid to right living, and not its foe.

EDWARD B. POLLARD.

The Technique of a Minister. BERNARD C. CLAUSEN. New York and Chicago. Fleming H. Revell Co. Pp. 133.

THE author, who belongs to that courageous class of preachers that are not afraid either of publicity or of new expedients, disclaims that he has found any "patent-medicine way" of doing it. His testimony, though based upon a comparatively few years of service in the ministry, comes from a singularly successful service, when judged by the ordinary standards of success. It is hardly to be expected that twenty years from now the preacher himself will be quite so confident in suggesting some methods here set forth. "The Annual Resignation," for example, has not proved itself of real merit for the average pastor of the average church. Doctor Clausen, wisely, does not advise it for others than himself. Using the postman as "assistant pastor" might well be followed

more generally by others. So also might the use of the telephone, as presented in the chapter "Caught in a Telephone Web." The little volume contains many hints that may prove of value to working pastors. The style is bright and unconventional.

EDWARD B. POLLARD.

A Way to Peace, Health, and Power. BERTHA CONDÉ. New York. Charles Scribner's Sons. 1925. Pp. 233. $1.50.

HERE is a book for culture of the inner life. It consists of fifty-two devotional studies, for the weeks of the year, and may be of real service to those thoughtful lay Christians who seek for their quiet Sunday afternoons (if there be any such today) some guidance in spiritual meditation; or to preachers whose Sundays are so taken up in active ministry that they need a quiet Saturday evening communion with spiritual things, to tune in for their coming day's service among their fellows. Such topics as "The Creative Energy of Love," "Health and Spiritual Laws," "Faith as a Way of Life," etc., will give suggestion as to the flavor of the book. Quotations from Scripture and the poets are generally made with aptness. On page 25, however, a well-known quotation from Tennyson is attributed to Browning. Those who can find little help in some of the older devotional classics, may derive spiritual stimulus from this book of the inner life.

EDWARD B. POLLARD.

God's Dynamite. P. H. J. LERRIGO, M. D. Philadelphia. Judson Press. Pp. 184. 75 cents.

THIS is a mission study book for adults and young people, by a former missionary, now an active secretary of missions, who tingles with missionary enthusiasm. It is admirably adapted to its purpose. Its sub-title, "Changing the World by Prayer," suggests the approach of the author as he depicts in strong, interesting lines the opening of Japan, the Philippines, the African Congo, China, India, and Assam to the prayer of faith, followed by heroic endeavors of daring souls.

EDWARD B. POLLARD.

The Biggest Business of Life, and Other Addresses. W. HARRY FREDA. New York and Chicago. Fleming H. Revell Co. Pp. 140.

THE virile minister of the Baptist Church of the Master, Cleveland, Ohio, here gives the public ten of his sermons and addresses. They are simple, fresh, vital. The preacher never gets far away from reality, and the reader feels the warmth of the human touch in every discourse.

EDWARD B. POLLARD.

The Mother of Jesus. Her Problems and Her Glory. Rev. Prof. A. T. Robertson, M. A., D. D., LL. D., Litt. D. New York. George H. Doran Company. Pp. 71.

In this little volume, dedicated to two mothers, the author's and the author's wife's mother, Ella Martin Robertson and Charlotte Eleanor (Mrs. John A.) Broadus, Doctor Robertson has tried to see Mary through Mary's own eyes, and has given us some delightful pages. It is therefore an appreciation of the best of mothers, the mother of the Best, rather than a critical study of the questions, literary, historical, and theological, that have been raised from the days of the Gnostics and Ebionites till now, concerning Mary's Son and his advent into the world. And yet these cannot be entirely left out of view, for Chapter VI deals with the question, "Is Joseph the actual father of Jesus?" The accounts in Matthew and Luke are received as the best explanation of the character, work, and influence of Jesus. Those who accept the doctrine of the incarnation accept a miracle which easily carries with it acceptance of the supernatural birth of Jesus. Those who reject both "have still to face the claims and character of Christ and the influence of Christ on men today and through the ages."

Protestants, reacting from the unsubstantiated and irrational claims of Romanists, have not done full justice to Mary's part in the life of the Master. This little book will be helpful in setting her in her rightful place in the hearts of those who love and worship her Son.

Edward B. Pollard.

Being a Christian. Robert A. Ashworth, D. D. Philadelphia. The Judson Press. Pp. 102.

Pastors are continually on the lookout for helpful handbooks that they may use for the training of young Christians. This little volume by Doctor Ashworth, himself a successful pastor, is well suited to bring to boys and girls of high-school age the meaning and the ideals of the Christian life. The seven chapters attempt to answer such vital questions as, What is it to be a Christian? How may I become a Christian? Why and when should a Christian join the church? What is the meaning of the Christian ordinances? How does the Christian grow in knowledge? How does the Christian grow in spiritual stature? How shall the Christian meet doubt and temptation?

Because of the clear style and the engaging illustrations the chapters are easily read. The attractive print adds to the pleasure of using such a book.

Edward B. Pollard.

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